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HANDBOOK

TO

THE GOSPEL ACCORDING TO

S. JOHN

FOR THE USE OF TEACHERS AND STUDENTS

BY

THE REV. W. C. E. NEWBOLT, M.A.

CANON AND CHANCELLOR OF S. PAUL'S

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PREFACE

THESE notes on S. John, as those in a previous volume on S. Matthew, have been drawn up with a special view of furnishing instruction to the elder children and the teachers in elementary schools; they may also be useful to the Catechist.

It seems desirable in a book of this kind and directed to this end, to carefully consider what should be left untouched as well as what should be commented on and expanded. It is obvious that much of this Gospel would be incomprehensible to the intelligence of the ordinary child; as indeed to the mind of the greatest thinker. The words recorded by S. John as spoken by our Blessed Lord are among the spiritual things which are spiritually discerned, and one would shrink from making them the subject of a school lesson.

Notwithstanding the author has endeavoured to supply notes of at least one lesson in each chapter, selecting always not necessarily the most important topics of the chapter, but those which, even when subsidiary, would offer subjects which would appeal to the child's mind. Reference has been made to larger books, which either explain or illustrate the matters here touched upon; and the author has endeavoured to leave no difficult passage quite unexplained.

He wishes to acknowledge with gratitude, as every writer

on S. John is bound to do, the help which he has received from Bishop Westcott's monumental work on S. John. And he also wishes to recognise the helpful and full teaching of Dr. Plummer's *Commentary on S. John.* Those who need a more elaborate guide than they find here, cannot do better than consult this able and full commentary, which is within reach of every one. It needs only to be said further that he has once more to thank Prebendary Reynolds for his careful editing and help, and more especially for the Blackboard Sketches which he has supplied.

It has been a great privilege to be brought into close contact with the Gospel of S. John the Divine, in thus preparing it for simple readers, but it becomes more and more obvious that the place whereon we stand is holy ground, and that any one who would teach or study it with profit, must be content to take the shoes from off his feet, and endeavour to see the great sight there revealed of God incarnate, and of the Lamb of God that taketh away the sin of the world.

W. C. E. N.

3 Amen Court,
July 1906.

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INTRODUCTION

THE GOSPEL ACCORDING TO S. JOHN

THE literature which gathers round this Gospel is so voluminous, and much of it so accessible to all, that it would hardly seem to be necessary to do more than refer the student to one or more of the standard authorities on the life and writings of S. John.

For the sake of completeness, however, in a Handbook of this character, it will be well (i) briefly to gather together the principal facts which are known about the apostle both from Holy Scripture and tradition. (ii) To glance at the vexed question of his right to the title of author of this Gospel which bears his name; together with the probable date of composition, and the place from which it emanated. And (iii) to note some of its characteristic features especially in connection with the symbolism mentioned in the Introduction to *S. Matthew's Gospel*, which assigns to S. John the emblem of the eagle.

S. John, as we gather from the Gospel narrative, was the son of Zebedee and Salome. Zebedee being a fisherman on the Lake of Galilee, while Salome, according to a probable tradition, coming from one of S. John's own pupils, was the sister of the Blessed Virgin Mary. He had also a brother called James who figures largely in the Gospel narrative; but in the Gospel which bears his name, S. John neither gives his own name,

nor his brother's, nor that of the Blessed Virgin.[1] It can be inferred from statements in the Gospels that S. John's parents and he himself were possessed of worldly means, and after the crucifixion, it is to his own home in Jerusalem that he takes the Blessed Mother now bereaved of her Son.

S. John was among the most prominent of those who were attracted by the preaching of S. John Baptist in the Jordan valley, and was led on by him to follow Him to whom he pointed as the Lamb of God that taketh away the sin of the world; and we inferentially gather (S. John i. 41) that S. James owed his discipleship also to the zeal of his brother, who found him and brought him to Jesus.

How long S. James and S. John stayed with our Lord and accompanied Him on His journeys cannot be stated with certainty; they would be included in the disciples of chap. ii.; but after a time they would seem to have gone back to their old trade of fishing, from which our Lord called them perhaps not once but twice (S. Matt. iv. 18; S. Luke v. 1-12).

There are two prominent facts which are to be especially noticed in the life of S. John. The first, that he, together with his brother S. James, and S. Peter formed an inner group of three in the apostolic band, who were singled out for special privilege and honour, see S. Mark v. 37; xvii. 1; S. Matt. xxvi. 37. See also S. Mark xiii. 3, when S. Andrew is included in the group. The second noticeable fact is that out of these three, S. John had the special distinction of being 'the disciple whom Jesus loved.' S. John, also with his brother S. James, was one of those whose character was summarised by the Divine Master in a significant title which He bestowed. The two sons of

[1] See Plummer, *Cambridge Bible*, *S. John* xix. 25, note.

Zebedee were called by Him 'Boanerges,' the Sons of Thunder. And men have been accustomed to see a justification for this title, in their separate or joint action, as in S. Mark ix. 38; S. Luke ix. 54; and how completely this character remained with S. John we may see from his attitude towards unbelievers in his second Epistle vv. 10, 11.

He was ambitious, if that be the right word and if we rightly grasp the motive of his request, to the extent that he, once more with his brother, asked for a place on the right or left of Christ's throne in His Kingdom, preferring his request through his mother Salome. See S. Matt. xx. 20; S. Mark x. 35.

Assuming S. John to have been identical with 'the disciple whom Jesus loved' (as has been assumed above, and of which indeed there is no reasonable doubt), it is he who enters more fully than the other Evangelists into the details of the events of the Passion and Resurrection, notably in the record of the great Discourses and Prayers in the room of the Last Supper. The omissions in his narrative are no less remarkable and their significance will be noted hereafter. He is silent, *e.g.* as to everything which precedes our Lord's Baptism, the place and manner of the Divine birth; the circumstances of the Baptism and Temptation; the residence at Capernaum; the names of the apostles; the Transfiguration; the institution of Baptism and Holy Communion; the Agony and the Ascension.

Of the subsequent history of S. John after the closing scenes of our Blessed Lord's life on earth, the Bible tells us only a little. S. John's name does not appear in the Acts of the Apostles after chapter viii. 25. But he is mentioned by S. Paul as being at Jerusalem, Galat. ii. 9; and finally we take leave of him in the pages of the New Testament, in the book

of The Revelation written by him, where he now calls himself 'John' as he never did in his Gospel, and tells us of his banishment to the isle of Patmos 'for the word of God and the testimony of Jesus,' and pathetically speaks of that time in the age to come when 'there shall be no more sea.'

Tradition has been unusually busy as to the details of the later life of the apostle, and much of it may be accepted as trustworthy.[1] As for instance, that he worked at Ephesus, directing therefrom the churches of Asia-Minor. It was from Ephesus that he was banished to Patmos, and to Ephesus that he returned after the accession of Nerva, where he died at an advanced age. As to the vexed question whether or not S. John wrote the Gospel that bears his name, it will be sufficient to quote the following from Bishop Gore's[2] Bampton Lectures: 'I must here be allowed to assume the results of my predecessor's labours in this Lectureship (Archdeacon Watkins, Bampton Lecturer, 1890) and state simply, though with sincere conviction, based on the best inquiry I can give, that it is those who deny, and not those who affirm, S. John's authorship of the Fourth Gospel who do violence to the evidence. The evidence, external and internal, combines to press it home upon "the disciple whom Jesus loved."'

And in the note: 'In the Introduction to Prof. Godet's and Dr. Westcott's *Commentaries on S. John's Gospel*, and in Prof. Sanday's *Authorship and Historical Character of the Fourth Gospel*, the student will find all reasonable doubts of its authorship set at rest.'

[1] For a good and reliable account, see *The Pupils of S. John*, by Miss Yonge.

[2] *The Incarnation of the Son of God*, Gore, p. 68 and note.

Tradition is unanimous in naming Ephesus as the place where the Gospel was written. But its date cannot be determined with certainty, but probably it was written not earlier than A.D. 80, and may have been written as late as A.D. 95, but if written by S. John its composition must be placed within the first century.

As to the characteristics of the Gospel, if S. Matthew is symbolised by the man,[1] the distinguishing emblem of S. John is the eagle, partly from the nature and habits of the bird which may be seen soaring above the clouds, and partly from the old legend that the eagle was a bird which could look into the face of the sun without flinching; so in both these ways a suitable designation for him who soared above the other three Evangelists in his inspired writings, and who gazed into the mysteries of the Incarnation and the Sacraments. It would be right, therefore, to state generally that the Gospel of S. John bears on the face of it a supplementary character, that it is theological in the sense that the writer comments on and draws deductions from recorded or traditional facts, and that in him we find the underlying doctrine, where the other Evangelists have recorded the historical incidents or setting in which the mystery is veiled. Four instances will be familiar to all students of the Gospel. In S. John, while we have no record at all of the birth at Bethlehem, we have the profound statement of the doctrine of the Incarnation which stands as a prologue to the book. Where all three of the Synoptists have described the institution of the Holy Communion, S. John omits all mention of it in his full account of the Last Supper, but on

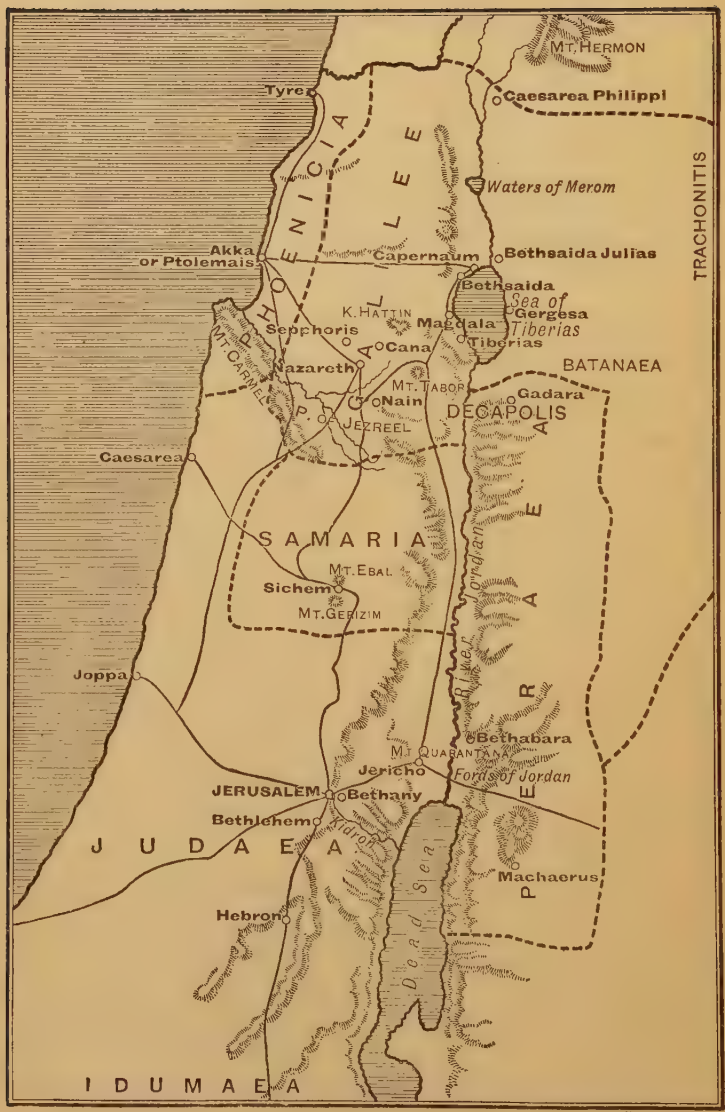
[1] See *Handbook to S. Matthew*, p. ix.

the other hand makes a complete statement of the mystery which underlies the Holy Eucharist, in our Lord's discourse as delivered at Capernaum, as recorded in the sixth chapter. So again with Holy Baptism and Absolution, where in the one case the great commission to baptize as delivered to the apostles, and the bestowal of the power of the keys, are omitted, here again, as in no other Gospel, the doctrine of new birth in Baptism is set forth in our Lord's discourse with Nicodemus (chap. iii.), and the complete power of remitting and retaining sins is emphasised in the event recorded by S. John alone of the first Easter Day. It would be easy also to point out the underlying symbolism of this Gospel, with its allegories and its signs; it will be sufficient, however, for our present purpose to indicate only one other characteristic, namely, an intense reverence on the part of the writer for the Old Testament Scriptures, and an abiding consciousness that the New Testament and the Old are bound up in each other, whether it be in reference to past historical events which have their counterparts in the relation of antitype to type, in the present events of Gospel history, or whether it be in the recurring phrase 'that the Scripture might be fulfilled,' or in our Lord's own endorsement of the Old Testament Scriptures as remembered and recorded by the Evangelist (see chap. v. 39, 40). After a careful study of this Gospel the student will be prepared to endorse the statement of the reverent and learned Bishop Westcott that, 'without the basis of the Old Testament, without the fullest acceptance of the unchanging divinity of the Old Testament, the Gospel of S. John is an insoluble riddle.'[1]

[1] Westcott, Introduction, *S. John's Gospel*, p. lxix.

It is well to remember this because an evil fashion which recurs at intervals in the history of Christianity seems to be inciting men to speak of the Old Testament with a contempt which would be revolting if it were not puerile. Christianity has its roots in the integrity of the Old Testament, they stand or fall together. And he who would understand the meaning of God's sacred writings delivered to the fathers must study them with the mind of S. John, for as the proclamation of the Cross itself, they are 'unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.'[1]

[1] 1 Cor. i. 23, 24.



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THE GOSPEL
ACCORDING TO S. JOHN

CHAPTER I. 1-18

IN the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made [1] by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth in darkness; and the darkness [2] comprehended it not. 6. There [3] was a man

[1] through. Margin.
[2] apprehended, overcame. Margin.
[3] There came a man, sent from God.

NOTE.—Marginal readings *not in italics* are from the Revised Version.

1-18. **The Prologue** [v. 1-5. **The Word as God**].
This prologue contains in sum the substance of the whole Gospel.

1. **In the beginning.** Cf. Gen. i. 1. There, the phrase is a starting-point looking forward; here, the phrase looks backward to the infinite, before time began its course. There never was a period when 'the Word' was not.
See chap. xvii. 5.
The Word. See Lesson i.
With God. Literally 'with face directed towards God': denoting the perpetual intercommunion of the Word with the Father.
Was God. Not a divine Being, but very God.

2. A summary of the statement in v. 1.

3. Compare the Nicene Creed. 'By Whom (*i.e.* Jesus Christ) all things were made'; more properly here, '**through Him.**' The Father is the one fountain of life, through the agency of the Son. Cf. 1 Cor. viii. 6.

4. See the marginal note in the Revised Version connecting the end of v. 3 and the beginning of v. 4 as follows: 'That which hath been made was life in Him.' 'Creation has not life in itself (v. 26), but it had, and has, life in the Word.'—WESTCOTT.
Note the gradation: existence for everything, life to animate things, light to men.

5. **The light shineth in darkness.** Alluding to the Fall which speedily overtook creation.

Comprehended, or **apprehended.** The darkness did not yield itself to be swallowed up by the light. Darkness being personified, words which have to do with the understanding are used.
The marginal R.V. alternative reading '**overcame**' would mean that darkness and light exist in the world side by side.

6-13. **The Word manifested to man.**

6. Not 'There was a man sent from God,' but 'there arose a man, sent from God.'
John. Cf. S. Matt. iii. Where the other Evangelists are careful to add 'Baptist' for the sake of distinguishing him from the son of Zebedee,

sent from God, whose name *was* John. 7. The same came for [4] a witness, bear witness of the Light, that all *men* through him might believe. 8. He was not that Light, but *was sent* to bear witness of that Light. 9. *That* was the true Light, which lighteth every man that cometh into the world. 10. He was in the world, and the world was made by him, and the world knew him not. 11. He came unto [5] his own, and [6] his own received him not. 12. But as many as received him, to them gave he [7] power to become [8] the sons of God, *even* to them that believe on his

[4] for witness.
[5] Margin 'His own things.'
[6] They that were His own.
[7] right.
[8] children of God.

the writer of this Gospel makes no such distinction. There was only one other John as far as he himself is concerned.

7. **Witness.** Note this word as frequently used in all S. John's writings.

Through him, *i.e.* the Baptist, not the Light.

8. S. John Baptist was the lamp, not the light. See chap. v. 35. It is suggested that at Ephesus, where this Gospel was written, there was still a tendency at the end of the first century to unduly magnify the Baptist. Cf. Acts xix. 1-6.

9. Note the rendering of this verse in the R.V. :

'There was the true Light, even the light which lighteth every man, coming into the world.'

The mission of John was once for all, but the true light was already shining, and was for ever coming into the world.

True = genuine, original.

10. **And the world**, etc. = 'And yet the world.' Note this word which is frequent in the writings of S. John, 'the world.' The word means 'the universe' in v. 9. 'Those outside the Church' in this verse. See appended Lesson to v. 29.

11. Note the climax in these verses :—

was,
was in the world,
came unto His own.

His own inheritance = the Jews. See S. Matt. xxi. 33-41.

The same phrase is used in chap. xvi. 32 ; xix. 27.

His own in the second place is masculine = The dwellers in the home.

12. **The sons of God.** Children of God. Cf. chap. iii. 3, 5.

Cf. Church catechism. 'Baptism ; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.'

Note the phrase 'believe on' as characteristic of S. John's writings, expressing the repose of faith.

His name. Cf. 'Hallowed be Thy Name' in the Lord's Prayer, and cf. also the Third Commandment.

'The revealed Name gathers up and expresses for man just so much as he can apprehend of the divine nature.'—WESTCOTT.

name: 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14. And the Word was made flesh, and [9] dwelt among us, (and we beheld his glory, the glory as of the only begotten of

[9] tabernacled. Margin.

The Names of God have not been given by men to God, but by God to men, *i.e.* they are revelations.

There have been three periods when this has taken place.

See Exod. vi. 3.

(*a*) El Shaddai—The Almighty = God's omnipotency.

(*b*) Jehovah—'I am' = underived eternal existence.

(*c*) As above—God the Father, Son, and Holy Ghost.

See further for lesson on the Name, *Handbook to S. Matthew*, p. 231.

13. The descent of a son of God is spiritual, not carnal. The boast of the Jew to be Abraham's child availed him nothing without Abraham's faith.

It is difficult to believe that the Evangelist had not his eye also on the great Son of God born into the world, by no intervention of man. We have, in fact, here a tacit allusion to Him, the true Son of God, born of a virgin, as testified by S. Matthew and S. Luke.

14. The Word being perfect God, became also perfect Man.

Of two natures, human and divine, of one Person, God, the Second Person of the Holy Trinity.

The Athanasian Creed will give the best and surest explanation of this stupendous mystery, which must be touched upon with extreme care, and the utmost reverence.

It may be pointed out that the first four general Councils of the Church drew out the right relationship of the divine and human in the Person of Christ.

The Council of Nicæa, A.D. 325, asserting that He is **truly** God. The second of Constantinople, A.D. 381, that He is **perfectly** man. The third of Ephesus, A.D. 431, that He is **without separation**—although both God and man—one Christ. The fourth of Chalcedon, A.D. 451, that He is **distinctly**, although one Christ, both God and man without confusion. See Hooker, *Eccl. Pol.*, v. 54, 10. For the more simple children, it would be best to explain the mystery in the words of the Nicene Creed, showing that Christ is more than Divine. He is 'very God of very God.'

We beheld His glory. Notably at the Transfiguration. S. Luke ix. 32; 2 S. Pet. i. 17. Perhaps he may also be thinking of the vision as described in the book of Revelation. Cf. also Exod. xvi. 10; 1 Kings viii. 11.

'It may be added that the fact of the miraculous conception, though not stated, is necessarily implied by the Evangelist. The coming of the Word into flesh is presented as a creative act in the same way as the coming of all things into being was.'—WESTCOTT.

Christ is a father's only son, sent forth on a mission from a father. See R.V. margin.

the Father,) full of grace and truth. 15. John [10] bare wit- [10] beareth.
ness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16. And of his fulness have all we received, and grace for grace. 17. For the law was given by Moses, *but* grace and truth came by Jesus Christ. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

Full of grace and truth. Cf. Exod. xxxiv. 6. This refers to 'the Word.'

15. This cry of S. John Baptist is thrice given in this chapter, vv. 15, 27, 30, showing the impression it had made on the writer.
He who cometh after me, both in birth and ministry, has been preferred before (*i.e.* hath taken a higher place than) me. For He existed in eternity when I was not born.

16. The speaker in this verse is no longer S. John Baptist, but the Evangelist.

Of His fulness. See Coloss. i. 19; ii. 9. Out of the boundless store of grace which flows from His Godhead, from which each may draw what he needs.

Grace for grace=one grace taking the place of another, grace after grace. One blessing rightly received is the foundation of another.

17. Cf. Galat. iii. 21. Grace is the distinguishing characteristic of the Gospel. The Law could not give life, although it brought a knowledge of sin. Neither was it the reality, here called truth. The Law was imperfect, having only the shadow of good things to come. Heb. x. 1.
The Law was **given** for a special purpose. Grace and Truth **came** as the natural endowment of Jesus Christ.

18. The Incarnation is to be a visible revelation of God, Whom no man hath seen nor can see, as the Father.
See Exod. xxxiii. 20; 1 Tim. vi. 16.
There have been symbolical and partial visions of God.
Cf. Isa. vi. 1, etc.
See in this verse the alternative reading in margin of R.V.

LESSON I

The Prologue to S. John's Gospel

I. Analysis of the Passage.

The Word.

(1) **Was God**, v. 1-5. So the Nicene Creed—
'God of God—very God of very God.'

(2) **Was made Man**, v. 6-13. So the Nicene Creed—
'Was incarnate by the Holy Ghost of the Virgin Mary, and was made man.'
'Was crucified also for us.' See v. 11.

(3) **His mission to declare the Father**, v. 14-18.

Cf. S. John xiv. 9, that is to tell us what God really is.
'The knowledge of God which Christ had as God, He set forth to men as man, S. Matt. xi. 27. Men hear from Him that which He saw.' —Westcott.

II. The Significance of the Title 'The Word.'

'We are bound to try to understand it, just as certainly as we are bound to obey the command to love our enemies.'—Liddon.

The Word is the spoken thought, and here is used of our Lord Jesus Christ Himself, in whom 'had been hidden from all eternity all that God had to say to man.'—Plummer.

Explain that our Lord Jesus Christ, the Word, is more than divine, He is God. There are not three divine Beings in the Holy Trinity, but one God. See Athanasian Creed.

Point out as a practical point the dignity which this divine title gives to speech, as the expression of our thought.

(*a*) Idle words must be avoided, S. Matt. xii. 32; S. James iii.

(*b*) Harmful, angry words, S. Matt. v. 21, etc.

(*c*) Untrue words, Rev. xxii. 15.

Responsibility for good and thoughtful speech, in those, who are children of 'The Word.'

III. The Importance of the Doctrine of the Incarnation.

See the Athanasian Creed.

'Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ,' etc.

To remember that there is only one Person in our Lord Jesus Christ, although He has two natures, and that Person is God. Wherever it is said 'Jesus said' or 'Jesus did,' it is 'God said' and 'God did.'

Hence the importance of our Lord's witness to the Old Testament. Hence the absolute fulness of His knowledge in His divine nature, and of everything that a man can know in His human nature.

There never was a time when He was not perfect God.

Practically, point out how the Incarnation has for ever dignified the body, cf. Rom. xii. 1.

How careful we ought to be of the body, such as He assumed.

See Lesson in *Handbook to S. Matthew*, pp. 33, 34.

IV. The Belief in the Fatherhood of God.

Explain that we call God the Father—

(1) As the Father of our Lord Jesus Christ.

(2) As the Father, 'Who made me and all the world.'

Cf. 'I believe in God the Father Almighty.'

Show, what a man would be, who lives habitually in the sense of God being his Father.

Show further how it makes known to us—

(1) Our importance.

(2) Our responsibility.

Cf. Rom. viii. 15; Gen. xvi. 13.

Blackboard Sketch.

Our Lord is Perfect God.

For He is the Word.

Nothing is more really part of ourselves than our words. Our Lord reveals God and is God.

(Words are consecrated by our Lord taking this title.)

He is also Perfect Man.

'The Word became flesh.'

(This consecrates our bodies.)

'Two whole and perfect natures—the Godhead and Manhood, were joined together in one Person, never to be divided.'—Art. ii.

CHAPTER I. 19-37

AND this is the [1] record of John, when the Jews [2] sent priests and Levites from Jerusalem to ask him, Who art Thou? 20. And he confessed, and denied not; but confessed, I am not the Christ. 21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou [3] that prophet? And he answered, No. 22. [4] Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23. He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24. [5] And they

[1] witness.
[2] sent unto him from Jerusalem.
[3] the.
[4] They said therefore.
[5] And they had been sent from the Pharisees.

19-37. **The witness of S. John Baptist to Christ.**

19. **The Jews.** Read carefully in Bishop Westcott's introduction to S. John the description of his portraiture of the people: and note especially that he speaks of 'the multitude' (see iv. 45) as generally favourable to Christ; of the Jews, strictly speaking the inhabitants of Judæa, as the especial enemies of Christ; and further note that he is fully acquainted with the two great sects, the Pharisees and Sadducees, these latter not called by their own names, but 'the chief priests,' see vii. 45. See, as explaining this, Acts v. 17.

Priests and Levites. These two classes busied in the service of the temple show by their presence that the inquiry came from the centre of religious life, as is said, from Jerusalem. This combination occurs nowhere else in the New Testament, and, indeed, 'Levite' is only used in S. Luke x. 32, and in Acts iv. 36.

20. It is not I who am the Christ. 'The emphatic insertion of the pronoun ("I") throughout the section is remarkable. . . . The relation of the Baptist to Christ is suggested everywhere.'—WESTCOTT.

21. **Elias.** See Mal. iv. 5; S. Matt. xi. 14; xvii. 10-13; S. Luke i. 17. Verbally S. John is here contradicting what Christ afterwards said of him, S. Matt. xi. 14. But Christ is speaking in a figure, S. John of actual facts. It is typical of other apparent contradictions in the Bible.

The Prophet. See Deut. xviii. 15; see also S. John, vii. 40, 41. Some held that the prophet in question was other than the Messiah.

23. Isa. xl. 3. See also S. Matt. iii. 3; S. Mark i. 3; S. Luke iii. 4.

24. The name **Pharisees** = the separated ones. They are supposed to be the same as the Assideans, 1 Macc. ii. 42, and were a living protest against heathen practices. They were eager missionaries, S. Matt. xxiii. 15. Cf. also the life and conduct of Saul the Pharisee, Acts

which were sent were of the Pharisees. 25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither [3] that prophet? 26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27. He it is, who coming after me [6] is preferred before me, whose shoe's latchet I am not worthy to unloose. 28. These things were done in [7] Bethabara beyond Jordan, where John was baptizing. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30. This is he of whom I said, After me cometh a man which is preferred before [8] me: for he was before me. 31. And I knew him not: but that he should be made manifest to Israel, there-

[6] omit 'is preferred before me.'

[7] Bethany.

[8] first in regard of me. Margin.

xxiii. 6. See also S. John iv. 1; vii. 47; ix. 13; xii. 42; see also S. Matt. xvi. 6. Cf. also our Lord's estimate of them in S. Matt. v. 20; S. Luke xviii. 10. For a good Pharisee, see S. John iii. 1; and see also S. Matt. xxiii. 23.

25. Baptism would represent to them the reception of proselytes, which would be an insult to Jews. But also, baptism was one of the works of the expected Messiah. See Ezek. xxxvi. 25; Zech. xiii. 1.

26. 'My baptism is not the baptism such as Christ or the Prophet could give, it is only symbolical. Christ Himself is here did you but know it, in the midst of you.'

27. **The thong of whose sandal** –to loose this, and to carry the sandals were a slave's work. S. Matt. iii. 11.

28. **Bethany**=an unknown site beyond Jordan, to be distinguished from the Bethany on the Mount of Olives. Cf. S. John x. 40.

29. The Baptism and Temptation of our Blessed Lord are assumed as having taken place, probably before the deputation from Jerusalem.

The Lamb of God. Cf. Isa. liii. Cf. the use of this title in the Litany and in the *Gloria in Excelsis.*

This title does not refer merely to the guileless character of our Blessed Lord. It speaks first of Him, Who is the Lamb of God, the sacred victim offered once for all to take away the sin of the world. See Gen. xxii. 8; Rev. v. 6. See also the Proper Preface, Holy Communion—Easter-Day.

Note 'sin,' not 'sins,' as in 1 S. John iii. 5, the one common corruption of the world. The Child's Hymn, *There is a green hill far away,* contains excellent teaching on the Atonement. (*Hymns A. and M.*, No. 332.)

31. **I knew Him not.** Cf. S. Matt. iii. 14, and note there given.

The manifestation of Christ was a duty laid on S. John Baptist as well as the preaching of repentance.

fore am I come baptizing with water. 32. And John bare
9 witness. [9] record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which
10 I have seen and have borne witness. baptizeth with the Holy Ghost. 34. And [10] I saw, and bare record that this is the Son of God. 35. Again the next day after John stood, and two of his disciples; 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37. And the two disciples heard him speak, and they followed Jesus.

32. By His Baptism our Lord associated Himself with humanity: He came to be baptized because He had taken upon Him human nature. His Baptism was also something of the nature of an ordination. By the unction of the Holy Spirit He was anointed to His work as Prophet, Priest, and King. He also shows the approval of Divine ordinances. (Cf. 'didst sanctify water to the mystical washing away of sin.'—Baptism of Infants.)

33. S. John received a special revelation on this point. Cf. S. Matt. xvi. 17.

35-37. The testimony of S. John Baptist is here described as given especially to SS. Andrew and John.

35. See the value of a repeated effort. The first testimony was apparently fruitless, the second produces two apostles.

37. **Followed Him**, in the sense of being attracted by Him and going on to inquire further; not in the fuller sense of leaving all to follow Him. This came at a subsequent stage. See S. Matt. iv. 19.

LESSON II

Witness to Jesus

Begin with Collect for S. John Baptist's Day.

I. Every one has a witness to give.

Every life that is lived has its message to the world.

Here a great name, S. John Baptist, but there are also 'The other Mary,' S. Matt. xxviii. 1; S. Matthias and others of whom we have only the name, Acts i. 26. See also the frequently recurring note of an influence such as in 2 Chron. xxix. 1: 'His mother's name was Abijah.'

The responsibility of a good influence in school and elsewhere. See S. Matt. v. 13.

II. **The personality of the man.** Compare the early history of S. John Baptist in S. Luke i.

Point out simply, that there are two things out of which our character is formed.

(1) **Heredity,** *i.e.* The tendencies which we inherit from our ancestors; which, when evil, we must control, and never allow to control us.

S. John had a good father and mother. See S. Luke i. 5, 6. But if he had bad parents they would not of necessity in any way have left him bound in evil.

Every man is free. Cf. Second Commandment.

(2) **Environment,** *i.e.* The surroundings of our life. These affect us very much. So every effort is made to make the school bright and healthy.

We are warned to keep out of bad company.

S. John would appear to have had a good home, and he further prepared himself by living in the desert.

Every one must be careful as to the surroundings of his life, and the company he keeps; but if he is not master of his circumstances, no surroundings of any sort have power to mould his character without his own consent. Study Psalm xxxi. 22 and Philipp. iv. 22.

III. **The call of God.**

God had a special message for him. See v. 33 of this chapter; and compare the call of S. Paul. Galat. i. 15, 16.

Every one must try and see the position to which God is calling him, and fulfil it.

See 'My duty towards my neighbour.'—*Church Catechism.*

IV. **The witness of S. John Baptist.**

This twofold.

(1) The preaching of repentance.

(2) The manifestation of Christ.

Every one, even a child, should set himself to stem the evil which is in the world. See Gen. xxxvii. and Daniel i.

And every one should strive in life and conversation to set forth Christ. See S. Matt. xxi. 15, 16 and symbolically, 2 Kings v. 2, 3.

V. **Results of witness.**

(1) **Opposition.** See verses 19-28 of this chapter and S. Matt. xiv. 1-12.

Read S. Mark viii. 38.

(2) **Failure.** S. Matt. iii. 7; xiv. 3; Isaiah vi. 9, etc.

(3) But in the end **success.** See note on v. 35. S. Matt. xi. 11. And note the fact of S. John Baptist's position in the Church to-day, and in the Church for ever hereafter.

Blackboard Sketch.

What makes us what we are?

God makes us different from everybody else.
We inherit much from our forefathers.
Our characters are influenced by our surroundings.
What are we going to do with ourselves?
God has made us for His work.

CHAPTER I. 38-51

THEN Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, [1] Master,) where [2] dwellest thou? 39. He saith unto them, [3] Come and see. They came [4] and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, [5] the [6] Christ. 42. And he brought him to Jesus. And when Jesus

[1] Margin: Teacher.
[2] abidest.
[3] Come and ye shall see.
[4] therefore and saw.
[5] omit 'the.'
[6] 'anointed.' Margin.

38-51. **The testimony of disciples.**

38. **Rabbi.** See S. Matt. xxiii. 7. The regular title of a revered teacher. So 'Master' must be interpreted in the sense of 'Teacher.'

39. It is a disputed point whether S. John reckons the hours of the day, as do the other writers of the New Testament, from sunset to sunset; or according to the modern method from midnight to midnight. In the one case the 10th hour will be 4 o'clock in the afternoon, in the second case 10 o'clock in the morning.

There are five passages in which S. John mentions the hour of the day. The four others being iv. 6; iv. 52; xi. 9; and xix. 14. Nothing in the passage before us would seem to indicate one mode of reckoning as more probable than the other.

40. **One of the two.** So S. John speaks of himself, hiding his personality.

Simon Peter's brother. S. Peter had, when S. John wrote, become a very prominent person in the Church.

41. **First findeth his own brother.** We find from S. Matt. iv. 21, 22 that S. James, the brother of S. John, obeyed the subsequent call of our Lord. S. John here probably implies that as S. Andrew went to seek his brother, so he went to seek his, but S. Andrew found his brother first. The form of the announcement fits in with the reserve maintained by the Evangelist.

For S. Andrew, see again vi. 8; xii. 22; and S. Mark xiii. 3.

Messias = the Hebrew form of **Christ** only here and in iv. 25.

42. **Cephas**, for this Aramaic form, see 1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. i. 18; ii. 9, 11, 14.

For the fulfilment of this prophecy, see S. Matt. xvi. 18, and compare S. Mark iii. 17. See also Gen. xvii. 5; xxxii. 28.

See author's, *The Church Catechism*, etc., pp. 12, 14.

For the official call of S. Andrew and S. Peter, see S. Matt. iv. 18-22.

beheld him, he said, Thou art Simon the son of Jona: thou shalt be called [7] Cephas, which is by interpretation, A stone. 43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44. Now Philip was of Bethsaida, the city of Andrew and Peter. 45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49. Nathanael answered and saith

[7] Peter.

43. For **Philip**, see vi. 5, 7; xii. 21; xiv. 8, 9. See *Handbook to S. Matthew*, p. 78.

'**Follow Me**,' 'as a disciple bound to My service.'—WESTCOTT. The regular phrase of call to discipleship.

44. Bethsaida of Galilee, chap. xii. 21, to be distinguished from Bethsaida Julias, on the other side of the Lake. See *Handbook to S. Matthew*, p. 84.

45. **Nathanael** is the same name as the Greek Theodore = the gift of God. See Numbers i. 8; 1 Chron. ii. 14. See also xxi. 2. For the reasons given for identifying Nathanael with S. Bartholomew, see *Handbook to S. Matthew*, p. 78.

Moses in the Law and the Prophets. Note the sequence in view of modern critical assertions.

Jesus of Nazareth. The words are Philip's, written down as they were said, and convey nothing as to the ignorance or knowledge of the Evangelist. See S. Matt. xxi. 11.

The testimony of Moses would be indirectly through types, directly Deut. xviii. 15. See Acts iii. 22; vii. 37. See also chap. v. 46.

46. For Nazareth, see S. Matt. iv. 13; xiii. 58; S. Mark vi. 6; S. Luke iv. 29. See also vii. 52.

47. See here an instance of Christ's supernatural knowledge. As God He would be omniscient as well as omnipotent.

48. There seems throughout this interview to be a subtle reference to Jacob.

49. Note this verse for the blessing waiting on private prayer and meditation. See S. Matt. vi. 5 and following; and notes on Prayer, *Handbook to S. Matthew*, p. 45.

unto him, Rabbi, thou art the Son of God; thou art [8] the King of Israel. 50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51. And he saith unto him, Verily, verily, I say unto you, [9] Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

[8] omit 'the.'

[9] omit 'hereafter.'

The Son of God. Note as title of the Messiah. xi. 27. See also S. Matt. xxvi. 63.

King of Israel. See xii. 13.

51. **Verily, Verily,** *i.e.* Amen, Amen, used twenty-five times in this gospel, and in this gospel alone, and always in the mouth of Christ. It calls attention to some truth of especial importance.

'**Hereafter**' to be omitted. See text above.

The reference to an incident in the life of Jacob is obvious. Gen. xxviii. 12. Christ in the Incarnation is the true Jacob's Ladder between earth and Heaven.

The Son of man. See Liddon, *The Divinity of our Lord,* lect. i. The title indicates at once our Lord's perfect incorporation with humanity, but it also exhibits Him as the ideal, the perfect man. It was the recognised title, to Jewish ears, of the Messiah (see Dan. vii. 13), and was habitually used by our Lord to describe Himself. It is only used by others of Him in three passages in the New Testament: Acts vii. 56; Rev. i. 13; xiv. 14. This title is also common in the Psalms and Ezekiel.

CHAPTER II. 1-11

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. And [1] both Jesus was called, and his disciples, to the marriage. 3. And [2] when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. 6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or

[1] Jesus also.

[2] when the wine failed.

1-11. **The miracle of turning the water into wine.**

1. **The third day.** The last day mentioned was in i. 43.

Cana of Galilee. There was another Cana of Asher. See Joshua xix. 28. See Cana mentioned again in iv. 46; and xxi. 2. Nathanael lived here. Two modern villages claim to be identified with it. **Kanet-el-Jeil,** and **Kefr-Kenna,** they are both north of Nazareth.

The mother of Jesus. S. John never mentions her by name, nor himself, nor his own brother James (Alford).

S. Joseph is probably now dead.

2. **And His disciples.** Note the first mention of these as a distinct band. They were probably those called in chapter i.

3. The unexpected arrival of so many extra guests may have caused the want.

They have no wine. 'It is enough to state the want. To describe the circumstance is in such a case to express a silent prayer. Cf. xi. 3.' —WESTCOTT.

4. **Woman.** No title of disrespect. In Greek it is a title of honour equivalent to Lady. For the tenderness of it, see xix. 26. See also S. Matt. xv. 28; S. Luke xiii. 12; S. John iv. 21; viii. 10; xx. 13, 15.

What have I to do with thee? This is not an uncommon phrase either in Old or New Testament. It means 'What common interest have we in the matter?' We are approaching it from different sides, let Me act in My own way. See S. Matt. viii. 29; S. Luke viii. 28; 2 Sam. xvi. 10; 1 Kings xvii. 18. It is an assertion of His Divine authority, His subjection is at an end: S. Luke ii. 51.

Mine hour. A phrase not unfrequently on our Blessed Lord's lips, but generally of the hour of His death. See viii. 20; xii. 23; xvii. 1. Here it means 'Mine hour for action is not yet come.'

6. **Purifying.** See S. Matt. xv. 2; S. Mark vii. 1 and following.

three firkins apiece. 7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8. And he saith unto them, Draw out now, and bear unto the [3]governor of the feast. And they bare *it.* [3] ruler.
9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which [4]drew the water knew;) the [3]governor of [4] had drawn.
the feast called the bridegroom, 10. And saith unto him, Every man at the [5]beginning doth set forth good wine; [5] first.
and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. 11. This beginning of [6]miracles did Jesus in Cana of Galilee, and [6] His signs.
manifested forth his glory; and his disciples believed on him.

Two or three firkins. The firkin probably is the same as the bath (2. Chron. iv. 5) = nearly nine gallons; 108 to 162 gallons in all.

8. **The Governor.** The same person called 'ruler' below. It is uncertain whether he represents what we might describe in modern terms as an elected chairman, or head butler. The word is an unusual one. See Ecclus. xxxii. 1, 2.

A question has been raised on the word '**draw out**,' whether it was the water in the six waterpots, or the water in the vessels used for drawing it out, which was turned into wine. The question is a barren one and can never be answered. But the evidence from the terms of the narrative of the miracle seems to point to the first and natural interpretation.

10. **Have well drunk.** It must be remembered that these are the words of the chairman of the feast, who speaks in coarse jest, lit. 'when men are drunken.'

11. **Of miracles.** Better 'signs.' There are three words used for miracles in New Testament. 'Signs,' as here; 'wonders,' as in S. John iv. 48; and 'mighty works,' as in S. Matt. xiii. 58. With the exception of one passage quoted above, S. John only uses the word 'signs'; although miraculous actions would probably be included under the term 'works': xiv. 10.

'The value of the work was rather in what it indicated than in what it was.'—WESTCOTT.

LESSON III

The Water made Wine

I. Details of the miracle.

Note **This beginning of miracles**, v. 11. Just as the parable of the Sower seems to have been His first parable.

1. There are many miracles recorded in the apocryphal gospels, which have to do with our Lord's infancy. This statement is generally taken to exclude them. At the same time He may have shown His power in the seclusion of home. This perhaps as explaining v. 5.

2. Point out the prophetic and parabolic nature of the miracle, especially in connection with v. 10.

3. **The third day.** See notes. Explain the significance of the time, the place, and the circumstances of the miracle.

(1) The arrival of six new guests may account for the deficiency in the wine.

(2) Our Lord's Mother seemed to be at home in the house, and able to order the servants. Probably the house of some friend or relation. Perhaps Mary, wife of Cleophas, xix. 25.

(3) Point out that marriage-feasts in the east were sometimes extended over seven or eight days. See Judges xiv. 15. And as an example of the marriage-feast, S. Matt. xxii. 2; Rev. xix. 9.

(4) Explain **They have no wine.** See notes. Give illustration of the simple appeal to facts, as *e.g.*, in the appearance of some of the bishops at the council of Nicæa, with the traces of the sufferings they had undergone for the faith upon them. Cf. also the Prisoners of Calais and the intercession of Queen Philippa in English history.

Explain from notes **Woman, what have I to do with thee?** Insist on courtesy and respect; our Lord's love for His Mother; cf. S. Luke ii. 51; S. John xix. 26; and explain also S. Matt. xii. 47; S. Luke xiv. 26; S. Matt. viii. 21, 22. But especially note S. Mark vii. 11.

(5) **Mine hour is not yet come.** See notes, and explain of the importance of life, and of regulating life in its days and hours and not wasting time.

(6) **Whatsoever He saith unto you, do it.** It is useful to note the few recorded sayings of the Blessed Virgin, and their significance.

(7) Note our Lord's willingness to work a miracle to satisfy others, but not for His own hunger. See S. Matt. iv. 2.

(8) **Six waterpots.** See notes. These were there for a religious purpose. See our Lord fastening on the religious side of the festival. We never should go to places where religion would be out of place, and impossible. Note also for grace before and after meals.

(9) For the manner of the miracle, see notes. This miracle goes on in nature to-day, only spread over a larger time in the vintage, where God prepares the wine in the grape out of the moisture of heaven and earth.

(10) Note the foolish remark of the ruler of the feast, overruled to the enunciation of a truth higher than he intended.

II. **Point out from the miracle, The dignity of marriage.**

1. The marriage service. P. B. says: 'Which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought at Cana of Galilee; and is commanded of S. Paul to be honourable among all men.'

2. Read out carefully Ephes. v. 32.

3. Holy Matrimony is regarded as a sacrament following these words of S. Paul. Cf. Homilies: 'A Sermon against Swearing and Perjury.' 'By like holy promise the sacrament of matrimony knitteth man and wife in perpetual love,' etc.

4. Marriage is indissoluble except by death. See parts of the marriage service which should be read. See appended note, pp. 20, 21.

5. Insist strongly that Holy Matrimony should never be spoken of but with respect, and warn as to the intense solemnity of it.

6. Warn against all impurity. See again *Handbook to S. Matthew*, pp. 33, 34, where there is a lesson on 'Purity of heart.'

III. **Draw from this miracle a lesson as to the use and abuse of God's gifts.**

1. Note the enormous quantity of wine created. Cf. the abundance of God's gifts to us in nature.

Man's temperance and moderation are to be proved in the midst of abundance.

2. Show that no blessing can be expected in tampering with the Holy Scriptures, for the purpose of advancing the cause of temperance.

Never give a bad reason for a good thing.
Never do a little evil to secure a great good.

(1) It is clear, if from this miracle alone, that wine in itself, being a natural product by a natural process, is not an evil.

Cf. 'These Thy creatures of bread and wine.'—P.B.

The evil is in the wrong use.

(2) There is no such thing as 'the great commandment of the law.' Intemperance is one out of many sins. The unpardonable sin is a spiritual sin.

(3) Holy Scripture, and the Holy Sacrament in which wine is used, must both alike be respected.

There are several words for wine in Holy Scripture. That which occurs oftenest is **Yayin**, about 140 times. See Gen. ix. 21; 1 Sam. i. 14. Certainly an intoxicant.

Then **Tirosh**=new wine, used 38 times, in Hos. iv. 11. Clearly an intoxicant.

A third word **Shekar**, used 22 times=strong drink. About this there is no dispute.

The statement therefore that there are two wines in Holy Scripture, one intoxicating which was forbidden, the other unfermented which was allowed, cannot be maintained.

Cf. 'Wine that maketh glad the heart of man.' Cf. Psalm civ. 15.

But insist most strongly on the terrible sin of intemperance, and point

out that total abstinence is of the greatest advantage in (*a*) removing temptation; (*b*) in self-denial; (*c*) in setting an example to others; while to some it may be absolutely necessary. Cf. S. Matt. v. 29, 30.

IV. Point out the meaning of this miracle as told in the Bible 'manifested forth His glory,' and note how this scripture is used twice in the Epiphany season.

NOTE ON S. MATTHEW, v. 30

'(1) There are two kinds of divorce—

(*a*) A separation during the lifetime of either party, remarriage with any other being impossible to both.

(*b*) A severing of the marriage bond by a legal process, so that each party is free to marry again.

The first is lawful in certain cases.

The second is impossible, because marriage is not a contract, but a state entered into by contract, which like fatherhood or sonship is unalterable.

(2) Our Lord here appears to recognise a case in which divorce is permissible, when the woman has been faithless to her husband. This, however, is denied by many interpreters. See *Holy Matrimony*, by Canon Knox Little, in the Oxford Library of Practical Theology. See also 1 Cor. vii. 11.

(3) That which most concerns the ordinary reader to notice is, that the whole of the Western Church (and no part of it more strongly than the Church of England), with this passage and others before her, has decided in the strongest terms that all divorce from the marriage bond is impossible.

Cf. the marriage service—

"Who . . . didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one."

And also see Canons 105, 106, 107.

(4) In the year 1857 a divorce act was passed by the State, without the sanction of the Church, allowing divorce in certain cases.

So that divorce is at present legal by the law of the State, but is forbidden by the law of the Church. It is impossible to recognise those who obtain so-called remarriage by the laxity of the Church as man and wife in the sight of God.'

NOTE ON S. MATTHEW XIX. 7-9

'An objection is here raised to our Lord's decision by an appeal to a permission of the law as regards divorce in Deut. xxiv. 1.

Note that our Lord corrects the term which they used, "**command**," into "**suffered**"; and shows that this was a temporary enactment on account of human imperfection, which has now passed away; and that

in His Gospel legislation He returns to the absolute law of a purer age, that marriage is the union of one man and one woman for life.

9. A reference to the Revised Version margin will show that the text here is very doubtful.

Our Lord spoke four times on this subject: (1) S. Matt. v. 31, 32; (2) S. Matt. xix. 3-9; S. Mark x. 2-9; (3) S. Mark x. 10-12; S. Matt. xix. 10-12; (4) S. Luke xvi. 17, 18.

Speaking generally, his prohibition of marriage after divorce for any purpose by the innocent or the guilty is absolute. So S. Paul (Romans vii. 3) as embodying the tradition of the Church; so the Church of England in her marriage law of to-day.

S. Matthew, however, in chap. v. 31, 33, and in xix. 3-9, seems to allow one exception, when the man is allowed to put away his wife and in this case to marry again.

As to the difficulty and possible explanation, see Luckock, *Marriage*, chap iv.

S. Matthew here is possibly only saying, "Whosoever shall put away his wife (which he may do in case of fornication, *i.e.* separate from her), and marry another, committeth adultery." While in the other passage he seems to say, "Any one who puts away his wife puts her into the temptation of committing adultery by marrying again. There is a case when the wife can be put away if she has been unfaithful; in that case, however, as the penalty for her offence is death, the man would be free." Making, in both cases, the exception apply only to the putting away.'

BLACKBOARD SKETCH.

This was our Lord's first miracle and must have a special meaning.

The Bible gives the meaning—

'Manifested forth His glory.'
He glorified marriage.
Glorified God by this wonderful work.

Hence used in the Epiphany Scriptures and in the Marriage Service.

Note by Editor.—This is a very full lesson, and contains material for two, the one mechanical, the other practical. It will need one, if not two blackboards. And the teacher will be enabled to experiment in framing his blackboard (which should always be made after he has formulated his lesson, not before). The blackboard should reflect the mind of the teacher.

CHAPTER II. 12-22

AFTER this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13. And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15. And when he had made a scourge of small cords, he drove them all out of the temple, [1] and the sheep, and the oxen; and poured out the changers' money, and

[1] both the sheep and the oxen.

WORK IN JUDÆA.—Christ manifests Himself at Jerusalem—in the Temple.

12. 'as yet the family life was not broken.'—WESTCOTT.

Our Lord went down to Capernaum from Nazareth, also before His Galilean ministry. See S. Matt. iv. 13; cf. S. John vi. 24.

Capernaum on the Sea of Galilee, the home of S. Andrew, S. Peter, S. James, and S. John; '**went down**,' of the descent from the high ground to the level of the lake.

His bréthren. The subject is fully treated in Bishop Lightfoot's *Galatians* (note at end of book). For names see S. Mark vi. 3.

There are three theories—

(1) That they were the sons of St. Joseph and the Blessed Virgin. This is called the Helvidian theory (after Helvidius who suggested it, at the end of the fourth century). It may be dismissed without comment.

(2) That they were sons of S. Joseph by an earlier marriage, therefore our Lord's half-brothers. This is called the Epiphanian theory from its advocacy by Epiphanius earlier in the fourth century.

(3) That they were our Lord's cousins, being sons of Mary the wife of Alphæus, the Blessed Virgin's sister. This is called the Hieronymian theory from S. Jerome, also of the fourth century.

13. **The passover of the Jews.** Perhaps in contradistinction to a passover of the Christians (*i.e.* Easter) by this time recognised.

14. Note the graphic touches in the description as by an eyewitness, see v. 22. The word translated 'temple' is different from the word so translated in v. 19. Here it means the whole sacred enclosure, specifically in this case the Court of the Gentiles, in the other passage it means the sacred shrine itself.

The changers of money. The word used here is once more different to that used in v. 15. Two transactions would take place in this traffic, the changing, as here, of big coins into smaller ones, and then as in the next verse the change of coins bearing the Emperor's image, etc., into Jewish coins, on both of which a commission would be charged.

overthrew the tables; 16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17. And his disciples remembered that it was written, The zeal of thine house [2]hath eaten me up. 18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20. Then said the Jews, Forty and six years was this temple in building, and wilt thou [3]rear it

[2] shall eat Me up.

[3] raise it up.

16. For the **doves**, see S. Luke ii. 24.

'My Father's house.' Cf. S. Luke ii. 49, R.V. Note this as a distinct assertion of His Messiahship.

17. The allusion is to Psalm lxix. 9. This is one of the so-called imprecatory Psalms, and one most frequently quoted in the New Testament.

For these Psalms, see *The Book of Psalms*, by Dr. Kirkpatrick, vol. i., Introduction, pp. lxx.-lxxv.; Cambridge Bible. They at least embody the sense of the hatred which every Christian must feel for sin.

Zeal of thine house = Jealousy for thy house.

18. **'What sign shewest Thou.'** Cf. the different question in S. Matt. xxi. 23. See Deut. xiii. 1-3.

19. Cf. S. Matt. xxvi. 61; S. Mark xiv. 58. See also Acts vi. 14. This saying was brought as a charge against Christ according to these two Evangelists; S. John gives us the saying on which the charge is based. The two Evangelists give the charge and not the statement on which it is based. S. John gives the statement but not the charge, showing the interdependence of the synoptists and the writer of the fourth Gospel on each other.

This temple = The sacred body, the shrine of the Incarnation. See i. 14, of which the actual temple which they were polluting was but a symbol.

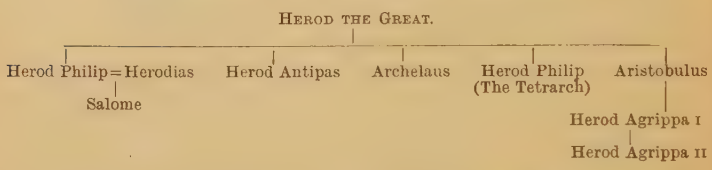
In three days I will raise it up. Cf. S. Matt xii. 39; xvi. 4.

Destroy this temple = If you destroy this temple. For expression, cf. S. Matt. xii. 33; or it may be a stern exhortation to do their worst. Cf. S. Matt. xxiii. 32.

20. This was practically the third temple at Jerusalem. The first was Solomon's, destroyed by Nebuchadnezzar, the second that of Zerubbabel, which was practically rebuilt into a third temple by Herod the Great, and completed under Herod Agrippa II. in A.D. 64.

up in three days? 21. But he spake of the temple of his body. 22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

THE HERODS OF THE NEW TESTAMENT.



(See genealogical table of the Herods in Dr. Farrar's *Life of Christ*, chap. xxviii.)

Each of the Herods was made infamous by some crime in Gospel history.

Herod the Great is associated with the murder of the Innocents.

Herod Philip married his niece, Herodias being daughter of Aristobulus.

Herod Antipas murdered S. John Baptist. He is called by our Lord 'That fox' (S. Luke xiii. 32). He was married not only to his sister-in-law, but also to his niece.

Herod Philip II. also married his niece Salome. He built Cæsarea Philippi.

Herod Agrippa I., the grandson of Herod the Great, put S. James to death, see Acts xii. 1.

Herod Agrippa II., son of the preceding, accused of even greater crime as regards Bernice, sat in judgment on S. Paul (Acts xxv. 13).—*Handbook to S. Matthew*, p. 9.

21. For other occasions on which S. John gives the real explanation of our Lord's own words, see vii. 39; xii. 33; xxi. 19. See also S. Mark xiv. 58.

22. **The Scripture**, for this absolute use, cf. chap. xx. 9.

He is probably referring to Ps. xvi. 10.

CHAPTER II. 23-25

NOW when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the [1] miracles which he did. 24. But Jesus did not [2] commit himself unto them, because he knew all *men*, 25. And needed not that any should testify of man: for [3] he knew what was in man.

[1] signs.
[2] trust Himself.
[3] He Himself knew.

23-25. **Christ manifests Himself at Jerusalem—in the city.**

23. **The miracles which He did.** These are not recorded, but see iii. 2; iv. 45.

24. **Commit** Himself, is the same word as that translated **believed**, in v. 23, *i.e.* If they seemed to trust Him, He did not trust them.

25. Note this verse of the absolute and superhuman knowledge of Jesus Christ. Cf. Jer. xvii. 10. For other instances of this knowledge, see i. 42; i. 47, 48; iii. 3; iv. 29; vi. 61, 64; xi. 4, 15; xiii. 11; xxi. 18 (PLUMMER).

LESSON IV

The Cleansing of the Temple

INTRODUCTION.—Explain that this was a work of power worked twice by our Blessed Lord.

Once, here at the beginning of His ministry mentioned by S. John alone, and once at the end of His ministry as seconded by the three Evangelists, S. Matt. xi. 12; S. Mark xi. 15; S. Luke xix. 45; of which there is no mention by S. John.

There is no doubt that these two recorded cleansings of the Temple are distinct.

The teacher may refer to the full reasons given in Westcott's *Commentary on S. John*, ii. 22.

It will be sufficient to show the children different details in the narratives which distinguish the two, and especially in the reason given respectively for each action. S. Mark xi. 17; and S. John ii. 16.

For an example of another work of power twice performed, see S. Matt. xvi. 9, 10.

I. **The wrath of God.**

Show that this is an exhibition of God's wrath in which, perhaps, He exercises miraculous authority, certainly the authority which belongs only to a strong personality.

And compare Heb. xii. 29; Rev. vi. 16.

For exhibition of this wrath, see S. Matt. viii. 32; xxi. 19.

Compare also God's punishment of sin at the present day, Heb. x. 31.

This side of God's dealings must never be forgotten; hence the import-

ance of the monitory clauses of the Athanasian Creed, which faithfully reflect God's warnings in Holy Scripture expressed in Scripture terms.

Show the terrible danger of trifling with God, and that if sin is pardoned, yet it never goes unpunished.

II. **The need of discipline.**

Show the importance of discipline.

Cf. discipline in a school,
,, ,, army,
,, ,, navy,
,, ,, man's own life.

If faults are not mended they get worse.

'A stitch in time saves nine.'

The profanation of the Temple which turned it into a house of merchandise, S. John ii. 16, through refusal to accept discipline, increased to the dimension of 'a den of thieves,' S. Matt. xxi. 13.

Explain that those in authority must not shrink from applying discipline.

Cf. Eli, 1 Sam. iii. 13; Ezek. iii. 20.

Those under authority must not shrink from accepting it.

Want of correction the greatest punishment, Hosea iv. 14; Heb. xii. 6 and ff.

Point out that cleansing was one of the prophesied functions of Messiah. Mal. iii. 1-3; iv. 5, 6.

A reference also might be made to the purging out of leaven at the Passover. 1 Cor. v. 6 and ff.

III. **The malice of religious failure.**

Point out that both the first and last cleansing were of animals connected with sacrifice, and of material gathered together for religious purposes.

Explain the importance of the second commandment in this connection.

Cf. also Uzzah, 2 Sam. vi. 6.

Cf. also Uzziah, 2 Chron. xxvi. 18.

Inculcate a lesson of reverence in divine worship, explaining the importance of ritual, etc.

BLACKBOARD SKETCH.

Our Lord began and ended His Ministry by cleansing the Temple.

The Jews remembered His words on this first cleansing for three years.

They misquoted them at His trial and when He was on the Cross.

His foreknowledge of this made Him utter these words now.

They particularly instil the necessity of **Reverence** in worship.

CHAPTER III. 1-21

THERE[1] was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these [2]miracles that thou doest, except God be with him. 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be [3]born again, he cannot see the

[1] now there.
[2] signs.
[3] anew or 'from above.' Margin.

1-21. Christ manifests Himself to Nicodemus.

1. **Now** or **but there was.** The incident of Nicodemus' visit arises out of the preceding events.

For **Nicodemus** see again vii. 50; xix. 39. It is impossible to identify him with certainty. Tradition represents him to have become a professed disciple of Christ, and to have received baptism at the hands of S. Peter and S. John. Some have recognised in the Nicodemus Ben-Gorion of the Talmud, who was alive at the fall of Jerusalem, the Nicodemus of the fourth Gospel.

A ruler of the Jews, *i.e.* a member of the Sanhedrin. He was also a teacher of the Law, v. 10. We see him in the Sanhedrin in vii. 50.

The Sanhedrin ('sitting together') or Council was the supreme Jewish tribunal, which exercised just as much authority as the Romans at any particular time allowed it: *e.g.* the Romans took away the power of inflicting capital punishment (xviii. 31). This Council seems to have been established about 300 B.C., in imitation of the seventy elders appointed by Moses (Numb. xi. 16, 17). It probably consisted of the same number, chosen from the chief priests, elders, and scribes. Its usual place of meeting was a hall of the Temple called Gazzith, though it met sometimes in the house of the high priest (S. Matt. xxvi. 3). The members were obliged to be over thirty years of age, married, and of good report and learning. Our Lord, as well as SS. Peter, John, Stephen, and Paul, were brought before it.—*Handbook to S. Matthew*, p. 200.

2. **By night,** probably for fear of the Jews. See xii. 42. See also xix. 39.

Cf. also what is said of S. Joseph of Arimathea, xix. 38.

Rabbi. For the form of this title see Jer. xxxix. 13; 2 Kings xviii. 17. Later developments are Rabban, Rabboni.

A teacher. Nicodemus had not apparently learnt as yet to recognise in our Lord more than this: an inadequate conception which has a tendency to assert itself at the present day with those who hesitate to accept Christ's absolute claims.

3. 'It is not learning but life that is wanted for the Messiah's Kingdom, and life must begin with birth.'—ALFORD.

Again, or as in the margin, from above. The Greek word might mean either. S. John indeed uses it three times again (v. 31; xix. 11, 23) in

kingdom of God. 4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7. Marvel not that I said unto thee, Ye must be born [4] again. 8. The [5] wind bloweth where it listeth, and thou hearest the [6] sound thereof, but [7] canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9. Nicodemus answered and said unto him, How

[4] anew or 'from above.' Margin.
[5] The Spirit breatheth. Margin.
[6] The voice.
[7] knowest not.

the second sense. But it must be remembered that our Lord was probably speaking in Aramaic; and what He really conveyed to Nicodemus is perhaps reflected in his answer 'Can he enter **the second time**,' etc.

See the Kingdom of God.

'**See**' might mean 'have any conception of,' or better, as in Acts ii. 27, 'have experience of.'

The Kingdom of God, or as in S. Matthew 'the Kingdom of Heaven.'

Cf. Dan. vii. 13, 14. See Liddon, *Bampton Lectures*, lect. iii. at the beginning.

S. John only uses it here and in v. 5.

4. This answer is not to be taken of wilful misunderstanding or stupidity. 'What you say is difficult, in the physical region it is impossible. There is no second birth possible there for one who is a grown man. You cannot mean that. What do you mean?'

Cf. the use made of the verse in the opening exhortation of 'The Ministration of Publick Baptism of Infants.'—Prayer Book. And also the explanation in the exhortation after the Gospel in 'the Publick Baptism of such as are of Riper years.'

5. **Of Water and the Spirit.** It is impossible to misunderstand here the reference to Holy Baptism. As to our Lord's Baptism see S. Matt. iii. 11. If our Lord does not refer to Baptism the word 'Water' is inexplicable. Cf. Titus iii. 5. Cf. the Church Catechism as to the outward sign and inward grace of Baptism here linked together in one phrase.

6. A mere repetition of human birth, which Nicodemus suggested would not be sufficient. Not a repetition of fleshly birth, but a spiritual birth into a new region is required.

7. Note '**ye**'—not '**we**'—'must be born again.' Our Blessed Lord deliberately excludes Himself, Whose Divine generation was different (cf. ch. i. 13, 14), and needed no rebirth.

8. The breathing of the wind in the streets may have suggested this metaphor, if it be metaphor, but see marginal reading, R.V.

can these things be? 10. Jesus answered and said unto him, Art thou [8] a master of Israel, and knowest not these things? 11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? 13. And no man hath ascended up to heaven, but he that came [9] down from heaven, *even* the Son of man [10] which is in heaven. 14. And as Moses lifted up the serpent in the wilderness, even so must the

[8] The teacher.

[9] out of.

[10] Many ancient authorities omit 'which is in Heaven.' Margin.

'The Laws of both (wind and spirit) are practically unknown; both are unseen; the presence of both is revealed in their effects.'—WESTCOTT.

11. Notice the plural '**We** speak' and contrasted with 'I' of next verse. Some see in it the plural of dignity, or of Christ associated with other religious teachers. The use of this passage, as the Gospel for Trinity Sunday in the Prayer Book, would seem to point to an allusion to the Holy Trinity.

12. **Earthly things**, *i.e.* things which take place on the earth, referring doubtless to subjects wider than this interview. Our Lord by implication appeals to His trustworthiness, accuracy, and truth in earthly things, which can be verified as a reason why He should be believed when speaking of Heavenly things. If He cannot be trusted in the one, He naturally will not be trusted in the other. This is the inevitable result of limiting our Blessed Lord's knowledge so as to make it compatible even with error.

13. Cf. Prov. xxx. 4; Deut. xxx. 12; Rom. x. 6, 8.

Our Lord here gives His warrant for speaking dogmatically of Heavenly things. He knows by His life in Heaven and His coming out from it in the Incarnation, that which a mere man could only learn by ascending into Heaven. The sense would be, 'This knowledge is not brought you by a man who has ascended into Heaven, but by the Son of Man Who, dwelling in Heaven, brought the news to earth.'

If the words '**Which is in Heaven**' are to be omitted with the best MSS., they nevertheless contain a great truth of our Lord's abiding Personality in the Unity of the Godhead.

Cf. the hymn—

> 'The Heavenly Word, proceeding forth,
> Yet leaving not the Father's side.' *H. A. and M.*, No. 311.

14. This verse is extremely important to us, as giving us first of all Christ's sanction for the literal accuracy of Old Testament history (see *Handbook to S. Matthew*, p. 7). And secondly, for allowing us to see the evangelical mysteries which underlie its incidents.

The event here referred to occurs in Num. xxi. 4-10. Cf. Wisdom, xvi. 6. Some of the symbolism is easy, some is more difficult and has been variously interpreted. It is easy to see in **the desert** a type of **the world**, in the **bite of the serpent** the **deadly stroke of sin**, in the **pole** a type of

Son of man be lifted up: 15. That whosoever believeth
[11] omit 'should not perish.' in him [11] should not perish, but [12] have eternal life. 16.
[12] may in Him have eternal life. For God so loved the world, that he gave his only begotten
[13] on. Son, that whosoever believeth [13] in him should not perish,
[14] eternal. but have [14] everlasting life. 17. For God sent not his Son
[15] judge. into the world to [15] condemn the world; but that the world
through him might be saved. 18. He that believeth on
[16] judged. him is not [16] condemned: but he that believeth not is

the Cross; but how can **the serpent**, the emblem of **sin**, symbolise **Christ**, the spotless **Lamb**? That the serpent in Holy Scripture symbolises sin is not really doubtful. See Gen. iii. 1; Rev. xii. 9; 2 Cor. xi. 3. But here is the profound mystery; Christ on the Cross became so identified with us, so bare our sins, 1 S. Peter ii. 24, that S. Paul is able to speak of Him as being made sin for us, 2 Cor. v. 21. So that the serpent, the type of sin, aptly represents the sinless One.

Lifted up again is more than crucifixion (cf. xii. 33, 38). It speaks of the throne of the Cross, of Christ 'reigning from the Tree,' exhibiting, as He does, also the triumph over Evil. Coloss. ii. 15.

The use of the brazen serpent is also a wonderful example of God's use of outward means, as in the clothing of the Sacraments.

For 'Son of Man,' see i. 51, note.

15. For another reading see margin.

16. It is disputed whether in this section we have the continuation of our Lord's discourse with Nicodemus, or S. John's comment on it. But most probably the former.

He gave His only begotten Son. See a reference perhaps to Gen. xxii.

This verse is important as giving the underlying truth of a much misunderstood clause of the Athanasian Creed.

'Which faith, except every one do keep whole and undefiled,' without doubt he shall perish everlastingly. Where 'faith' means faith in the Holy Trinity and the Incarnation. And the same word '**perish**,' whatever is conveyed by it, is used.

Christ has been sent into the world that all that believe in Him should not perish but have eternal life. But if men will not accept the benefaction and refuse to believe in Him, the perishing and the loss of eternal life still remain. If a physician tells a patient, 'I have been sent for to save your life if you will believe in me and follow my treatment,' he implies, 'if you will not believe in me and follow my treatment without doubt you will not live.' Note this as a warning not as a threat.

17. Note emphatically that our Blessed Lord is much more than a teacher, He is a Saviour, which suggests danger. So Dean Church, 'The New Testament is a very severe book as well as a very hopeful one.'

18. Cf. Heb. ii. 3. Judgment is not an arbitrary sentence. God has provided a remedy, to neglect it is as fatal as neglect to look at the brazen serpent was to the Israelites. This is the warning expressed again and again in the Athanasian Creed.

[17] condemned already, because he hath not believed in the name of the only begotten Son of God. 19. And this is [18] the condemnation, that [19] light is come into the world, and men loved [20] darkness rather than [19] light, because their [21] deeds were evil. 20. For every one that doeth evil hateth the light, neither cometh to the light, lest his [21] deeds should be reproved. 21. But he that doeth [22] truth cometh to the light, that [21] his deeds may be made manifest, that they are wrought in God.

[17] hath been judged.
[18] The judgment.
[19] The light.
[20] The darkness.
[21] works.
[22] The truth.

20. **Doeth evil.** Literally trivial, worthless actions. A condemnation of the trifler whose works will not stand examination in the light.

Cf. Philip. 1-10; Prov. vii. 9; and Joshua vii.

21. Note the phrase '**doing the truth.**' We are familiar with the acted lie, here it is the inward truth expressing itself in life.

LESSON V

The Christian Teacher

I. Describe the two personalities here confronted.

Jesus Christ.
Nicodemus.

Point out that our Lord was not popular with the religious teachers of His time.

See S. John vii. 15, 27, 48; x. 20, 21; xii. 42; S. Matt. xxi. 23.

This explains Nicodemus' action. Piece together out of the notes all that is said about him.

But see in Nicodemus, **the inquirer**, the child who has difficulties, heart-troubles. Impossible to say where these may or may not be found; they come from quite as unlikely places as the Jewish Sanhedrin to consult Christ the teacher.

The teacher therefore must be accessible. Isa. l. 4.

II. The ideals a teacher can put before himself.

(1) getting on in worldly reputation. Galat. i. 14; S. Mark viii. 36.

(2) cleverness. 1 Cor. ii. 13.

(3) controversial persuasion. 1 Cor. xiii. 2.

(4) This is the highest, to be '**a teacher come from God.**'

This is what men seek for—

(1) The Bible valued as a **revelation.**

(2) Cf. the evident admiration of the old prophets for the young enthusiast. 1 Kings xiii. 11, etc.

(3) Cf. Herod and S. John Baptist. S. Mark vi. 20.

III. The characteristics of this teacher.

1. **What he is.**

'What we are comes before what we teach.'

Mere power of speech and eloquence have done but little in the world.
Moses could not speak fluently.
Aaron although eloquent was not a power.
So again, mere knowledge has but little power.
The man behind is the power.
So the teacher who is giving out must ask—

(1) Is my life **pure**?
(2) Is it **fresh**?
(3) Is it **full**?

2. Second characteristic, **what he knows**.
The two great books of knowledge are—

(1) The book of Revelation.
(2) The book of Experience.

Both combining to show God's love for the world.
Hence the intense need to study both the Bible and the book of human experience, recorded in books and seen in life. S. Luke viii. 18.

3. Third characteristic, **what he teaches**. Rom. i. 16.
There is really no distinction between sacred and secular education. It is all one.
The teacher can only acquiesce under protest against the modern educational estimate. There will be a point when he cannot even do this.
He Who knew what was in man, because He was Man, left us the Catholic Church.
Here, in the long run, is the supreme educational authority, for the teacher come from God. S. Matt. xxviii. 19, 20. (See *Handbook to S. Matthew*, p. 230.)
(This lesson is intended for Pupil-teachers and does not need a Blackboard Sketch.)

LESSON VI

Holy Baptism

1. The great stress laid on Baptism must be pointed out.
In the Prayer Book.
(1) 'Generally necessary to salvation.'—Catechism.

(2) The Baptismal services *passim*. See especially the explanation of S. John iii., in the service for such as 'are of Riper Years.' *E.g.* 'The great necessity of this Sacrament where it may be had.'

(3) The rubric at the end of the Publick Baptism of Infants.
'It is certain by God's Word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.'

(4) The custom that any layman or woman or even a child may baptize, in cases of absolute necessity, rather than that the child shall die unbaptized.
In the Bible.
S. Matt. xxviii. 19; S. John iii. 5; Acts ix. 19; xvi. 30-32; Titus iii. 5; 1 S. Peter i. iii. 21.

See also in the great types. The saving of Noah in the ark. The passage of the Red Sea. And see also the sanctification of the element of water by our Blessed Lord. S. Matt. iii. 16.

For the **Baptism of Infants**, see *Baptism* by Rev. D. Stone, Oxford Library of Practical Theology, pp. 19-21.

II. **The reason of this great stress.**

To be found in the doctrine of **original sin**, *i.e.* the sin which we inherit. See Catechism.

It was necessary that a system of salvation like the Church should deal with this initial difficulty. See Rom. v. 20; vi. 11. See Stone's *Baptism*, p. 33, etc. See also author's, *The Church Catechism*, p. 297, etc. Also *Religion*, p. 246.

III. The doctrine of original sin, of present importance, as may be seen from the power of **Heredity**; *i.e.* the transmission from parents to children of moral tendencies.

Holy Baptism deals with these in two ways:

(1) By strengthening the will to overcome a bad heredity. Cf. in the History of Moses, Exod. ii. 11, etc., and Numb. xii. 3.

(2) See also in Moses' history, how his fiery nature was turned into those qualities which helped him to be a great leader.

So point out that the fact of our regeneration is a security against a fatalism which comes from a sense of hereditary taint.

IV. Baptism introduces into 'a state of salvation': does not save mechanically without our co-operation.

Conversion and final perseverance are both distinct from regeneration.

Blackboard Sketch.

The absolute necessity for Holy Baptism is shown by this discourse.

Especially when we remember that Nicodemus could not possibly understand all that our Lord said.

A good teacher teaches people their ignorance.

The necessity is also shown by the many baptisms described and alluded to in the New Testament (at least 12).

The nature of the types (Ark and Red Sea) impress this necessity. Yet it is something that may always be had.

What Baptism does:

(1) Takes away birth sin.

(2) Gives power to overcome sin.

CHAPTER III. 22-36

AFTER these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. 23. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24. For John was not yet cast into prison. 25. [1] Then there arose a [2] question between *some* of John's disciples [3] and the Jews about purifying. 26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou [4] barest witness, behold, the same baptizeth, and all *men* come to him. 27. John answered and said, A man can receive nothing, except it be given him from heaven. 28. Ye yourselves bear me witness, that I said, I

[1] There arose therefore.
[2] questioning.
[3] with a Jew.
[4] hast borne.

22-36. Christ manifests Himself in Judæa.

22. This ministry in 'the land of Judæa' as distinct from the capital is known to us only from this passage in S. John.

And baptized. Not Himself but through His disciples. See iv. 2.
It is thought that this was only such a baptism as that which S. John ministered; not the Christian Sacrament. S. Matt. xxviii. 19.
There was much preparative work still to be done. See S. Matt. iv. 17; S. Mark i. 14, 15.

23. **Ænon**='springs.' The site of these places is uncertain; only clearly not in the Jordan valley.

'They came,' *i.e.* the people.

24. This Judæan ministry took place before the Galilean ministry of S. Matt. iv. 12.

25. **There arose therefore,** *i.e.* because S. John and our Blessed Lord were both baptizing, apparently in rivalry.
The question probably would be as to the relative importance attached by these two great teachers to baptism.

27. There are three interpretations possible of these words.

(1) General. 'Every man has those powers and that popularity which God allows him to have.' Cf. Acts v. 38, 39.

(2) Of our Blessed Lord. 'His power and popularity ought to show you that He comes from God.'

am not the Christ, but that I am sent before him. 29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30. He must increase, but I *must* decrease. 31. He that cometh from above is above all: [5]he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33. He that hath received his testimony hath set to his seal that God is true. 34. For he whom God hath sent speaketh the words

[5] He that is of the earth of the earth he is.

(3) Of S. John Baptist. 'I cannot go beyond the limits which God has set me, as forerunner.'

29. The symbolism of the bridegroom and the bride is common in Holy Scripture. In the Old Testament signifying the union between God and His people. Cf. Isa. liv. 5. In the New Testament, the mystical union betwixt Christ and His Church, Ephes. v. 32. Cf. also S. Matt. xxv. 1 and following.

The friend of the bridegroom, to whom S. John compares himself, is like our 'best man,' only he had a more official position and more duties to perform.

31. Some have thought that here, in verses 31-36, we have the Evangelist's comment on what S. John Baptist said. Cf. verses 16-21. But there is nothing to indicate that he has ceased to speak.

Contrast this 'speaking of the earth' with 'speaking of the world.' 1 S. John iv. 5. Like all human teachers, S. John Baptist has the treasure in earthen vessels.

32. This of course refers to Christ in His co-existence with God, and His pre-existence.

Note that popularity and acceptance are no measure of truth and success.

33. To receive the witness of Christ is to bear witness to the truth of God. Every one who acts on the testimony of Christ becomes in the power of his life a witness to its divine origin.

34. The spiritual endowment of Christ is unlimited. It is well even if we do not read 'unto Him,' so still to understand it.

The whole contrast is between the limited powers of him who is of the earth, and the unlimited powers of Him Who cometh from Heaven. Cf. Col. i. 19.

Cf. 2 Kings ii. 9; 1 Cor. xii. 4-12.

of God: for [6] God giveth not the Spirit by measure [7] *unto him.* 35. The Father loveth the Son, and hath given all things into his hand. 36. He that [8] believeth on the Son hath everlasting life: and he that [8] believeth not the Son shall not see life; but the wrath of God abideth on him.

[6] 'He' for 'God.'
[7] omit 'unto him.'
[8] obeyeth.

35. Cf. S. Matt. xi. 27.

36. Cf. with this the warning clauses of the Athanasian Creed. And a sermon on this text by Dr. Liddon, *University Sermons*, Second Series, p. 119.

If '**disobeyeth**' be the translation adopted, it means that 'disbelief is regarded in its activity.'

CHAPTER IV. 1-42

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2. (Though Jesus himself baptized not, but his disciples,) 3. He left Judæa, and departed again into Galilee. 4. And he must needs go through Samaria. 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of

1-42. Ministry in Samaria.

The Samaritans are not mentioned at all by S. Mark, only in one place by S. Matthew, but frequently by S. Luke, who tells us many of our Lord's sayings and doings concerning them. The Samaritans inhabited the country which lay between Judæa and Galilee (see Map). Its capital, Samaria, was built by Omri (1 Kings xvi. 24) as the chief city of the kingdom of Israel, and was captured by Shalmaneser, and Israel was carried away into Assyria: 2 Kings xvii. 6.

A mingled race was brought back (see Ezra iv. 2-10; 2 Kings xvii. 24-41) and placed in their cities, from whom the later Samaritans were descended. For the way in which they became worshippers of Jehovah, see 2 Kings xvii. 26-28. On the return of Benjamin and Judah from captivity a dispute arose between them and the Samaritans (see Ezra iv. 2), which resulted in a rival temple being erected on Mount Gerizim; but perhaps a century later. Hence the antagonism between them and the Jews was fierce. See S. John iv. 9.

For passages bearing on the Samaritans, see S. Luke ix. 52; x. 33; xvii. 16; S. John iv. 39; viii. 48; *Handbook to S. Matthew*, p. 73.

1. '**Makes and baptizes,**' etc. These are the very words of the Pharisees' report, which S. John corrects in the next verse.

The Pharisees. S. John never mentions by name the Sadducees or the Herodians.

2. Christ did not use this symbolic baptism. The baptism which He instituted was something far greater and deeper.

3. Our Blessed Lord does not court opposition. The antagonism of the Pharisees had begun probably as the result of ii. 14-22, just as the second cleansing of the Temple precipitated the events which brought about His death.

'**again.**' Cf. i. 43.

4. For what might happen in Samaria, see S. Luke ix. 53.

5. **Sychar** is probably to be distinguished from **Sychem**, and is identified with the modern **Askar**. See Dr. Thomson's *The Land and the Book*, chap. xxxi. p. 472.

'**The parcel of ground.**' See Gen. xxxiii. 19; xlviii. 22; see also xxxiv. 25; Josh. xxiv. 32.

ground that Jacob gave to his son Joseph. 6. Now Jacob's [1] well was there. Jesus therefore, being wearied with *his* journey, sat [2] thus on the well: *and* it was about the sixth hour. 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8. (For his disciples were gone away unto the city to buy [3] meat.) 9. [4] Then saith the [5] woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a [5] woman of Samaria? [6] for the Jews have no dealings with the Samaritans. 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence

[1] 'Spring.' Margin, and so in v. 14, but not in vv. 11, 12.
[2] 'as He was.' Margin.
[3] food.
[4] therefore.
[5] Samaritan woman.
[6] Jews have no dealings with Samaritans.

6. **Jacob's well.** 'The labour of constructing the well in the neighbourhood of natural springs, shows that it was the work of a "stranger in the land."'—WESTCOTT. The well is still shown to travellers.

'**being wearied.**' Note this indication of His perfect humanity, and cf. xix. 28, peculiar to this gospel.

Thus, either 'Just as He was,' or 'Wearied as He was.'

Sixth hour. See on i. 39. Either 12 o'clock in the day, an unusual hour to go to the well, and note that the woman was alone; or six o'clock in the evening, when the well would probably have been crowded.

7. **A woman of Samaria,** *i.e.* of the province not of the city, then called **Sebaste** and nine miles distant. This woman in legends is called **Photina.**

8. This verse probably gives the reason of the request, the disciples who would have had something to draw with, and who could have ministered to Him were not there.

9. '**Jews have no dealings with Samaritans**' is an explanatory comment of S. John. The fact that she was a woman and also a Samaritan seemed to justify her in making a somewhat pert protest.

10. **The gift of God.** Probably in the first place a description of the water, itself a gift of God, more especially in a thirsty land, and then leading on to that of which the water was a symbol, Christ Himself, and the gift of the Holy Spirit.

Living water. 'Perennial springing from an unfailing source.'—WESTCOTT. See Gen. xxvi. 19 (R. V. margin); Levit. xiv. 5. Cf. also Ezek. xxxvi. 25; Zech. xiii. 1.

11. **The well is deep.** At the present day about 75 feet, but it is largely choked up.

then hast thou that living water? 12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16. Jesus saith unto her, Go, call thy husband, and come hither. 17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19. The woman saith unto him, Sir, I perceive that thou art a prophet. 20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21. Jesus saith unto her, Woman,

14. Cf. Isa. xii. 3.

15. The answers of the woman throughout are apparently more than half in banter, a spirit the not unnatural result of the life she was living.

16. **Go call thy husband**, etc. As if He said 'enough of this (cf. S. Luke xxii. 38). Let us come to the real point, the disabling sin of your life.'

19. **A prophet** =
(1) Either one who speaks beforehand;
(2) Or 'in public';
(3) or 'in behalf of,' 'for.'

The predominating meaning in the Bible use of the word is the last, one who speaks as the mouthpiece of God, and in that capacity either foretells or forthtells.

The woman would seem again to be speaking sarcastically and with some confusion. Anyhow she would try and escape by starting the usual controversial question between Jew and Samaritan. See next verse.

20. **This mountain**, viz., Gerizim. See Deut. xxvii. 12. And 'in the Samaritan Pentateuch Gerizim and not Ebal is the mountain on which the altar was erected, Deut. xxvii. 4.'—WESTCOTT.

21. Our Lord refuses to be led away from the more important topic into the side path of controversy.

believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. 25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26. Jesus saith unto her, I that speak unto thee am *he*. 27. And upon this came his disciples, and mar-

The kingdom of Christ would be Catholic and not limited to places, whether Jerusalem or Gerizim.

22. 'The power of Judaism lay in the fact that it was not simple deism, but the gradual preparation for the Incarnation.'—WESTCOTT. The Samaritans received only the Pentateuch and so had cut themselves off from God's graduated revelation.

So now the disparagement of the Old Testament leads inevitably to ignorance as to the Incarnation.

We here means 'We Jews.' Our Lord here identifies Himself with them.

'**Salvation is of the Jews**,' *i.e.* proceeds from them. Cf. Acts iv. 12; and Gen. xii. 3.

23. (For **worship**, see *Handbook to S. Matthew*, Lesson iii. p. 12.)

These words do not condemn all outward worship as wrong, but outward worship must be the expression of the spirit, that part of our nature whereby we hold converse with God. And it must be in truth, having a right conception of the Being to whom it is addressed. Religion is spiritual not mechanical, and must be conducted in the felt presence of God.

24. God is **Spirit**; God is **Light**, 1 S. John i. 5; God is **Love**, 1 S. John iv. 8. Here are three manifestations of God.

25. The woman here seems to be trying to answer to the awful seriousness with which she is addressed by uttering one of the commonplace religious sentiments of her time about the Messiah, which is immediately caught up, fixed, and made a living truth by our Blessed Lord, so as to beat down all further banter and insincerity, and leave the woman overawed and more than half convinced.

which is called Christ. The Greek equivalent of Messias, probably what the woman said, not the interpretation of S. John. She may have remembered Deut. xviii. 15.

26. Note this as our Lord's own declaration of His Messiahship.

27. Talking with a woman was contrary to the Rabbinic precepts.

velled that he talked with [7] the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28. The woman then left her waterpot, and went her way into the city, and saith to the men, 29. Come, see a man, which told me all things that ever I did: [8] is not this the Christ? 30. Then they went out of the city, and [9] came unto him. 31. In the mean while his disciples prayed him, saying, [10] Master, eat. 32. But he said unto them, I have meat to eat that ye know not of. 33. Therefore said the disciples one to another, Hath any man brought him *ought* to eat? 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37. And herein is that saying true, One soweth, and another reapeth. 38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

[7] a woman.
[8] can this be the Christ?
[9] were coming unto Him.
[10] Rabbi.

29. The exaggeration suggests that the woman felt our Lord to be capable of telling her whole history.

34. Cf. S. Matt. iv. 4; Ps. cxix. 103; S. Matt. v. 6.

35. The fulfilment of God's will is even now within sight. You as you walk these fields would say it wants four months to harvest, but looked at in all their promise, you would see in them already the whitening crop ready for the reaping. So in these men who are coming, unpromising as they may seem, I see the prospect of a rich spiritual harvest. Cf. Isa. xlix. 18.

36. In this harvest His disciples would be the reapers, and the wages for their reaping would be the joy, in which Christ the Sower also shares, of gathering souls unto life eternal.

37. The proverbial saying is a true one (cf. Deut. vi. 11; Isa. lxv. 21) in this as in all other kinds of sowing, you are reaping what others sowed, and others will reap what you have sown; but this is not a cause of disappointment, but of a joy common to sower and reaper.

38. **Other men**, probably referring to Christ, and perhaps to all who went before them. And the words generally may be taken to refer to the Apostolic Mission in Judæa.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41. And many more believed because of his own word; 42. And said unto the woman, Now we believe, not because of thy saying: for we have [11] heard *him* ourselves, and know that this is indeed [12] the Christ, the Saviour of the world.

[11] heard for ourselves.
[12] 'The Christ' omitted.

39. A confirmation of the statement in v. 35.

40. Compare the conduct of the Samaritans with the rejection of the Jews; cf. chap. i. 11; S. Luke iv. 29. The only thankful leper was also a Samaritan; S. Luke xvii. 16, 17.

LESSON VII

The Woman of Samaria

I. **State the circumstances in which this incident occurred.**

(1) **The geographical position** of Samaria, in relation to Galilee and Judæa.

(2) The history of the Samaritans. See references in the text. See remarks in the text of, and valuable notes appended to, 'The Parable of the Good Samaritan,' in Trench on *The Parables*.

(3) Gather up the instances recorded in the Gospels of our Lord's contact with Samaritans, and incidents connected with them; S. Matt. x. 5; S. Luke ix. 53; x. 33; xvii. 16; S. John viii. 48; and notably the instance above.

(4) Gather together any modern illustrations as to the site in which the incident occurred, e.g. *The Land and the Book*, p. 472; *The Historical Geography of the Holy Land*, Dr. G. Adam Smith, p. 120, etc.

(5) Description of the events which occurred, see notes above.

II. **Lessons to be learned.**

(1) **The evil of controversial bitterness:**

(*a*) **The forgetfulness caused thereby, of the rights of humanity.** See v. 9, emphasised by S. Luke ix. 53.

As an example, cf. Acts xxiii. 7, and partially Acts xix. 34. As to our Lord's treatment of it, see His uniform kindness to Samaritans, and S. Mark ix. 38-40.

On the other hand, the truth must be spoken in love, and compare S. Matt. xii. 30; 2 S. John 10, 11.

(*b*) **The harm done thereby to the cause of truth.**

Cf. the disgraceful chapter in history of religious persecution ; the injury done to education at the present day by sectarian bitterness.

(*c*) **The deterioration of character and blindness which it brings, or which accompanies it.** See the earlier answers and conduct of the woman above. The conduct of the chief priests and Jews generally at our Lord's Crucifixion. S. Matt. xxvi. 59 ; S. John xix. 28, etc.

Lesson emphatically to be learned. 'By this shall all men know that ye are My disciples, if ye have love one to another.'—S. John xiii. 35.

III. **The constraining power of Christ.**

(1) **In speaking to the woman's heart.**

Cf. His dealings with S. Peter, S. John xxi. 15-17 ; with S. Thomas, S. John xx. 26-29 ; with S. Paul, Acts ix. 1-8 ; with Zacchæus, S. Luke xix. 1-11 ; with Pilate, S. John xviii. 28-xix. 1-16 ; with Nicodemus, S. John iii. 1-13.

(2) **The drawing men unto Him.**

See v. 39, and cf. S. John xii. 32 ; vii. 46 ; S. Luke xix. 48.

IV. **The blinding power of sin.**

See v. 17, and cf. 2 Sam. xii. 1-14 ; S. Matt. v. 8.

And point out the evils of going against conscience, and resisting the grace of God. See author's, *The Church Catechism*, p. 97-108.

BLACKBOARD SKETCH.

Contrast with former lesson.

Then we had the anxious inquirer and Christ ; here the sinner and Christ.
Nicodemus came to our Lord.
He went out of His way to meet the woman and waited for her.
Both find out for themselves that He is a prophet.
He reveals to the woman more than to Nicodemus, viz., that He is the Christ.
Yet the woman is flippant, the man serious.

CHAPTER IV. 43-54

[1] the two.
[2] omit 'and went.'

NOW after [1]two days he departed thence, [2]and went into Galilee. 44. For Jesus himself testified, that a prophet hath no honour in his own country. 45. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48. Then said Jesus unto him, Except ye see signs and

43-54. Work in Galilee.

43. Two days. The last two days mentioned above.

44. There is a difficulty in this verse, largely turning on what is meant by '**His own country.**' It is probably best to understand it of Judæa and of the failure of His appeal there. Cf. S. Matt. xxiii. 37; S. Luke xiii. 34. But compared with S. Matt. xiii. 54, 57; S. Luke iv. 23, 24; it is surely admissible, and even preferable, to understand this of Galilee; and of our Lord's action as fleeing as was His wont from fame, and retiring into the comparative rest of His own home.

45. **All the things that He did.** See ii. 23. The Galilæans are ready to receive Him as a countryman Who had unexpectedly gained fame. He received at least respect. As to what might happen, see S. Luke iv. 14, 28, 29.

46. Note the frequent use of 'therefore,' as a connecting particle, by S. John; as if there were a Divine consequence in all things.

Nobleman, king's man, in the service of Herod Antipas, perhaps Chuza, S. Luke viii. 3, or Manaen, Acts xiii. 1.

47. Capernaum was distant from Cana about twenty to twenty-five miles.

48. Note these two words for miracles, **signs and wonders**; they are thus combined in several places of the New Testament. Cf. S. Matt. xxiv. 24; Rom. xv. 19, etc. 'They severally mark the two chief aspects of miracles; the spiritual aspect, whereby they suggest some deeper truth than meets the eye . . . and the external aspect whereby their strangeness arrests attention.'—WESTCOTT.

S. John uses frequently 'signs' by itself, and also '**works**,' see v. 20, only here 'wonders,' which is never used in the New Testament by itself.

wonders, ye [3] will not believe. 49. The nobleman saith unto him, Sir, come down ere my child die. 50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. 52. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. 53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. 54. This is again the second [4] miracle *that* Jesus did, when he was come out of Judæa into Galilee.

[3] In no wise believe.

[4] sign.

49. Cf. S. Mark ix. 24.

50. Cf. the different treatment of the centurion, S. Matt. viii. 7, where our Lord offered to go.

52. The cure was miraculous in its suddenness; there was no gradual getting better.

'Yesterday at the seventh hour, *i.e.* either at 1 P.M. or 7 P.M. according to the mode of reckoning. See i. 39; iv. 6.

53. 'believed,' *i.e.* in the fullest sense of the word, not merely the promise as in v. 50.

54. 'This again as a second miracle.' Each visit to Galilee had been marked by a sign.

LESSON VIII

The Healing of the Nobleman's Son

I. **Distinguish this miracle from the healing of the centurion's servant.** S. Matt. viii. 6; S. Luke vii. 2.

(1) **The circumstances are different.**

In the one case the centurion is a heathen, this one almost certainly a Jew.

The one is pleading for his servant; the other for his son.

The place in the one is Capernaum; in the other Cana.

In the one case the centurion sends by others; in this the nobleman pleads in person.

In the servant's case the sickness was paralysis; here a fever.

(2) The inner character of the two narratives is different.

The centurion is an example of a strong faith; the nobleman of a weak one.

The centurion asks the Lord only to speak; the nobleman asks Him to come.

In the one case our Lord goes; in the other He does not.

The one receives praise; the other a slight rebuke.

The points of resemblance being only, the near death of the sufferer, the healing by a word at a distance, and the returning and finding the sick well.

II. Note **the power of intercession.**

Intercession = a going between; as in this case, the nobleman intervening between God and his sick child, asking God to turn aside from His apparent purpose, at the request of a suppliant.

Therefore our intercession, as here, must be strengthened by Jesus Christ: S. John xv. 5.

So our prayers end '**through Jesus Christ.**'

So the value is apparent of the **great Eucharistic Sacrifice.** Cf. *Church Catechism.* 'Why was the Sacrament of the Lord's Supper ordained?' and the answer.

Cf. Heb. vii. 25. Cf. also Gen. xxii. 13; Exod. xvii. 11.

For **the duty of intercession,** see S. James v. 16, and cf. Gen. xviii. 23; Job xlii. 8. And symbolically, S. Luke v. 18.

Impress upon the children the duty of praying for their parents, the church, their school, their friends, foreign missions, etc. The power of a child's prayer may be beautifully illustrated by Æsop's fable of 'The Lion and the Mouse.' Allusion might be made also to S. John vi. 9.

III. Note **the necessity of faith.**

For the Bible definition of faith, see Heb. xi. 1.

Point out here the gradual development of the nobleman's faith:

He comes to Jesus.

He believes that He can heal his son.

He accepts the rebuke.

He suggests the way in which the healing should come, but finally accepts Christ's decision.

He goes without Christ, trusting in His word.

He finally believes not only His word, but entirely in Him.

Cf. the examples of faith in Heb. xi. Cf. 2 Cor. v. 7.

Impress upon the children the great importance of clinging to the faith of the Church as enshrined in the three Creeds. And point out to them the difference between 'The Faith' and faith; faith being the hand which we hold out towards God to receive His grace, in Sacraments and other gifts, in answer to prayer.

CHAPTER V. 1-16

[1] AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. 2. Now there is at Jerusalem by the [2] sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3. In these lay a great multitude of impotent folk, of blind, halt, withered, [3] waiting for the moving of the water. 4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5. And a certain man was there, which had an infirmity thirty and eight years. 6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? 7. The [4] impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8. Jesus saith unto him, Rise, take up thy bed, and walk. 9. And immediately the man was made whole, and took up his bed, and walked: and

[1] after these things.

[2] sheep-gate.

[3] omit 'waiting for the moving of the water,' and the whole of v. 4.

[4] sick.

1-16. Work among the Jews. The Miracle at the pool of Bethesda.

1. There is probably some interval between this and the events last recorded.

'A feast of the Jews.' There were three feasts of obligation—the Passover, Pentecost, Tabernacles; and three of lesser importance—the Feast of Trumpets, the Dedication, and Purim. See fuller note on p. 70.
The nameless feast has been identified conjecturally with Purim.

2. For **'sheep gate,'** see Neh. iii. 1; xii. 39.

'In the Hebrew tongue,' *i.e.* Aramaic.
Bethesda = House of Mercy.

Five porches, *i.e.* arches or porticos.

6. Here probably an instance of our Lord's Divine knowledge.
So He knew the man's inner life, v. 14, and cf. iv. 18.
'Wilt thou be made whole?' Man must co-operate with God's grace.

7. **'The water is troubled,'** in reference to the phenomenon described in the omitted vv. 3, 4.
It is explained as of an intermittent spring.

on the same day was the sabbath. 10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. 11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12. Then asked they him, What man is that which said unto thee, Take up [5] thy bed, and walk? 13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15. The man departed, and told the Jews that it was Jesus, which had made him whole. 16. And therefore did the Jews persecute Jesus, [6] and sought to slay him, because he had done these things on the sabbath day.

[5] omit 'thy bed.'

[6] omit 'and sought to slay Him.'

10. **The Jews,** *i.e.* **the party who oppose our Lord.**
'It is not lawful,' etc. = an exaggerated Rabbinical inference from such passages as Jer. xvii. 21.

11. *i.e.* A man who can cure me of thirty-eight years of infirmity is an authority to which I bow, as regards the Sabbath.

13. *i.e.* Our Lord either withdrew to avoid the embarrassment of a crowd; or withdrew by disappearing in the crowd.

14. The man had probably gone to the Temple to return thanks.

LESSON IX

The Healing of the Impotent Man at Bethesda

I. Details of the Miracle.

(1) It is peculiar to S. John.

(2) **The pool of Bethesda.** The words, 'there is at Jerusalem,' need not necessarily imply that this was written before the siege, as the pool would remain even when the city was destroyed.

It is difficult to identify the pool at the present day; some identify it with Siloam.

Its waters were **medicinal,** and probably **intermittent.**

To say that they are this does not interfere with God through His angels being the ultimate cause, both of its medicinal properties and intermittent character. For angels, see Cardinal Newman, *Parochial and Plain Sermons,* vol. ii. Sermon xxix, 'The Powers of Nature.'

Cf. **the five porches** with hospitals and places of medical treatment, by which Christ has ministered to the sick.

(3) The impotent or sick man.

Show how the helplessness of his body had produced a corresponding helplessness of will.

His readiness to act receives an immediate blessing.

Show how his faith is developed as he obeys our Lord.

(4) Note the gathering clouds which surround our Lord from Jewish prejudice.

II. Point out some lessons from the miracle.

(1) The connection between sin and suffering.

See v. 14, and cf. S. Mark ii. 9; see also S. John ix. 1, 2. Point out that although suffering in general is the result of sin, yet it would be wrong to infer that any particular suffering is of necessity the result of particular sin. See at this point the Book of Job.

Yet, point out that 'the wages of sin is death,' Rom. vi. 23.

Cf. S. James i. 15; Prov. xi. 21.

Illustrate from the history of David, 2 Sam. xii. 10, and from the punishments which notoriously overtake sins of the flesh, and yet suffering may be a chastisement and a blessing, Heb. xii. 6.

(2) The opposition which must be encountered in doing good.

Here our Lord is accused of breaking the Sabbath.

(On this point see Notes of Lessons in *Handbook to S. Matthew*, p. 89.)

He is accused of blasphemy, S. Matt. xxvi. 65.

As having a devil, S. John vii. 20, or as deceiving the people.

As a winebibber, S. Luke vii. 34.

As being beside Himself, S. Mark iii. 21.

Illustrate from the history of Joseph, Gen. xxxvii., xxxix. And from the history of Daniel, Dan. vi. And from the history of the Apostles, Acts xix. 37.

Compare 1 S. Peter iii. 17; 2 Tim. iii. 12.

Point out the necessity for bravery and endurance.

III. The parabolic meaning of the miracle.

The pool of Bethesda with its five porches symbolising the pool of forgiveness, more especially of Holy Baptism.

Or the pool of the precious blood of Absolution.

Ancient writers have seen in the occasional healing of the one sufferer, before Christ came, the weakness of the old Covenant, before the fountain was open to all (Zech. xiii. 1), in the Catholic Church.

'The Lord of angels went down into the stream of Jordan, and, sanctifying the nature of water, healed the whole world.'

Christ co-operating with our will heals us of the disease of sin, original and actual, and enables us to walk.

Notes of Alternative Lesson for Lower Standard.

This seems to be a bad man.

Our Lord heals him without any expression of faith on the man's part.

It was not a pressing case, the man had waited many years and could have waited a day longer.

Our Lord probably worked the miracle on purpose on the Sabbath, and told the man to do what was really unnecessary.

The chief object is to show that He is the Lord of the Sabbath.

CHAPTER V. 17-47

BUT Jesus answered them, My Father worketh [1] hitherto, and I work. 18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was [2] his Father, making himself equal with God. 19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. 22. For the Father judgeth no man, but hath committed all judgment unto the Son. 23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24. Verily, verily, I say unto you, He that heareth my word, and believeth [3] on him that sent me, hath everlasting life, and shall not come

[1] even until now.

[2] His own.

[3] omit 'on.'

17-47. A Discourse as to the Son.

17. The Sabbath of God is not incompatible with work.

He, being God, does what the Father does. See another answer which He gives, S. Mark ii. 27.

18. **'Had broken.'** Rather, 'was relaxing.'

Cf. the words of the Nicene Creed: 'God of God, Light of Light, very God of very God, being of one substance with the Father.'

19. **'Verily, verily.'** See note on i. 51.

'Such as the Father is, such is the Son: and such is the Holy Ghost. —Athanasian Creed.

The Son cannot act independently of the Father, Their will and action is one.

21. **'Raiseth up the dead.'** 'Raising the dead and making alive are attributes of God.'—Ellicott's *Commentary*. See *in loco*; Deut. xxxii. 39; 1 Sam. ii. 6.

This, in the region of the soul as well as of the body.

24. **'Is passed from death unto life.'** Cf. 1 S. John iii. 14.

into condemnation; but is passed from death unto life. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26. For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27. And hath given him authority to execute judgment also, because he is the Son of man. 28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have [4] done evil, unto the resurrection of [5] damnation. 30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of [6] the Father which hath sent me. 31. If I bear witness of myself, my witness is not true. 32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33. Ye sent unto John, and he bare witness unto the truth. 34. But

[4] practiced. Margin.
[5] judgment.
[6] Him.

25. '**The dead.**' Here again generally, the spiritually dead, not excluding the physically dead also. Cf. xi. 23.

26. '**Life in Himself.**' The Son equally with the Father is an original source of life.

27. '**A**' not '**the** Son of man' (the Messianic title, for which see notes on i. 51), *i.e.* because He is perfect Man, God has highly exalted Him in this manner. Phil. ii. 9; Acts xvii. 31. Also, perhaps, because as a Son of man He has human sympathy. Heb. ii. 18.

For the whole teaching of this passage, cf. S. Matt. xi. 27.

28. '**All that are in the graves.**' 'I believe in . . . the resurrection of the body, and the life everlasting.'

29. Cf. S. Matt. x. 28; xxv. 34; Rev. xx. 5, 12; Dan. xii. 2. Cf. also the statement in the Athanasian Creed: 'At whose coming: all men shall rise again with their bodies,' etc.

30. The eternal Son cannot act independently of the Father.

31. Cf. viii. 13, 14. '**Of myself,**' *i.e.* apart from God the Father. For the expression see preceding verse.

32. **There is another**, *i.e.* God the Father, not now S. John Baptist.

33. **They** sought a human witness, but the witness to which He appealed was Divine.

34. As far as you are concerned, S. John's witness is valuable as bringing you to salvation.

I receive not testimony from man: but these things I say, that ye might be saved. 35. [7] He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37. And the Father [8] himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39. [9] Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40. And ye will not come to me, that ye might have life. 41. I receive not [10] honour from men. 42. But I know you, that ye have not the love of God in you. 43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him he will receive. 44. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from [11] God only? 45. Do not think

[7] He was the lamp that burneth and shineth.

[8] omit 'Himself.'

[9] 'ye search the Scriptures' but the margin, as in A. V.

[10] 'glory.'

[11] the only God.

35. S. John was not the light, but the kindled lamp, a light derived and transitory. Cf. i. 8.

They simply played like children with his Divine gifts while they lasted.

37. The testimony referred to here is almost certainly, if not exclusively, at least mainly, the Old Testament Scriptures.

39. It is difficult to decide whether the word used here is imperative 'search' or indicative 'ye search.'

Ye search the Scriptures seeking to find life, but you will not come on to find Me, of Whom they testify and to Whom they lead.

In one case it would be 'go on with your scriptural search, the Scriptures are life-giving and lead to Me, although you will not come to Me.'

In the other: 'You search the Scriptures, you believe them to be life-giving, and they are full of testimony to Me, and yet they fail to bring you to Me, where true life can be found.'

41, 42. 'Not that I seek for human recognition.' This, however, will not commend itself to you, for you do not know what the love of God means.

43. 'In his own name.' As a pretender, or even as an anti-Christ. See S. Matt. xxiv. 24.

that I will accuse you to the Father: there is *one* that
12 'If ye believe Moses, ye would believe Me.' accuseth you, *even* Moses, in whom ye trust. 46. 12 For had ye believed Moses, ye would have believed me: for he wrote of me. 47. But if ye believe not his writings, how shall ye believe my words?

46. Note our Lord's emphatic testimony (1) to the Mosaic authorship of the Pentateuch, (2) to its authority and Messianic character. Special references are given to Gen. iii. 15; Deut. xviii. 15; and there are many more in type and figures and prophecy, as notably in Numbers xxiv. 17.

The writers of the New Testament will be found to cite, or directly refer to, every single book of the Old Testament, with the exception of Ezra, Nehemiah, Esther, the Canticles, Lamentations, Jonah, Obadiah, Nahum, and Zephaniah. Our Blessed Lord has, in addition, cited, or directly referred to, each book of the Pentateuch, 1 Samuel, 1 and 2 Kings, Chronicles, the Psalms, Isaiah, Jeremiah, Daniel, Hosea, Joel, Jonah, Micah, Zechariah, and Malachi. (See also on this subject *Christus Comprobator*, by Bishop Ellicott, S.P.C.K.)

LESSON X

Holy Scripture

I. **Our Lord's Testimony to Holy Scripture.**

(1) **His words concerning it.** S. John v. 37 and ff.

(2) **His testimony to it by quotation and appeal.** See note on v. 46. He is said to have cited or referred to the Old Testament Scriptures more than 400 times. See *Christus Comprobator*, Ellicott, p. 91.

(3) Notice **His regard for them as Holy.**

He speaks of them as—

'The Scripture.' S. John vii. 38.

The Scriptures. S. John v. 39.

The Law and the Prophets (note *not* 'the Prophets and the Law,' as is now maintained). S. Luke xvi. 16.

The Law. S. John x. 34.

The Scriptures of the Prophets. S. Matt. xxvi. 56.

It is written. S. Matt. iv. 7.

All the things that have been written through the Prophets. S. Luke xviii. 31; Ellicott, p. 123.

See also as to the inviolability of Holy Scripture. S. Matt. v. 17, 18; S. Luke xvi. 17.

(4) Point out **our Lord's use of Holy Scripture in His Life.**

(1) **His temptation.** S. Matt. iv. 4, 7, 10.
His crucifixion. S. Matt. xxvii. 46; S. Luke xxiii. 46.

(2) As the setting of His Life. S. Matt. i. 22; S. John xix. 28; S. Luke xxiv. 27.

II. Examine **the position which the Bible occupies in the Christian Church.**

Point out that it is **the Word of God.**

(1) This, as the authority of the Church. See Article vi. See Gibson, *Thirty-Nine Articles*, vol. i. p. 250 and ff.

(2) In quite a secondary way, because its holiness is witnessed to, by the inner testimony of the spirit.

III. Point out the meaning of **inspiration** as giving the Bible its unique value.

Inspiration = the inbreathing of the Holy Ghost. Cf. 'Who spake by the prophets.' But inspired writers remained **writers**, each with his own characteristics, and were not turned into mechanical pens.

It is said with truth that the Church has never put forward any **theory** of inspiration.

What then is meant by the Bible being inspired?

Either (1) The Bible **is** the Word of God.

Or (2) The Bible **contains** the Word of God.

Or (3) The Bible is the product of men of genius.

Probably the truth is to be found in No. 1.

'The Bible is authoritative because it is the voice of God. Intelligible for it is the voice of man.'

Point out that inveracity, and deceit, and literary forgery, would be incompatible with inspiration.

See Dr. Liddon, *Worth of the Old Testament*, p. 19.

See also on this subject *Biblical Criticism* by the late Bishop Stubbs, S.P.C.K.

IV. **Draw practical conclusions.**

(1) The intense importance of truth. '**I am the truth**,' S. John xiv. 6.

(2) The importance of **reading** the Bible, not as a lesson book or poetry book, but as a book of precept, example, and as a book of devotion.

Cf. Its use in the Church services; its use by our Lord, mentioned above.

Its use by the Blessed Virgin Mary, cf. S. Luke i. 46, with 1 Sam. ii.

See also *The Psalms in Human Life*, Prothero; and cf. Jonah ii.

See also articles by the author in *Treasury Magazine*, October 1904 to March 1905.

(3) The importance of **reverencing** the Bible.

(4) The importance of **living** by it. S. John xiii. 17.

BLACKBOARD SKETCH.

Our Lord said many things to teach us to use the '**Scriptures.**'

He used them Himself:

In the hour of temptation.

On the Cross.

'They were as a lantern to my feet and a light unto my paths.'

The Church has obeyed His rule. The Prayer Book is full of the Bible. So is every Christ-like life.

'Open mine eyes that I may see the wondrous things of thy law.'

CHAPTER VI. 1-15

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. 2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3. And Jesus went up into [1]a mountain, and there he sat with his disciples. 4. [2]And the passover, [3]a feast of the Jews, was nigh. 5. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence [4]shall we buy bread, that these may eat? 6. And this he said to prove him: for he himself knew what he would do. 7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every

[1] 'the.'
[2] 'Now.'
[3] 'the.'
[4] 'are we to buy bread.'

Christ the Life.

1-15. The miracle of feeding the five thousand.

For detailed notes of a lesson on this miracle, see author's *Handbook to S. Matthew*, p. 113-116.

1. '**After these things.**' S. Matt. connects this with the death of S. John Baptist. S. Mark and S. Luke also mention the return of the apostles.

The sea of Tiberias. This title inserted perhaps for the sake of Gentile hearers.

S. Matthew speaks of *the sea* of Galilee, or *the sea.*

S. Luke alone speaks of the lake of Gennesaret, or the lake.

S. John alone of the sea of Tiberias.

The Old Testament name for it being sea of Chinnereth.

See Num. xxxiv. 11, and Josh. xii. 3.

2. '**Were following because they were beholding the signs which He was doing.**' This represents the prevailing condition of things at this time.

3. **The mountain.** See again v. 15 = probably the mountainous district, which S. Matt. xiv. 13 also says was a desert place.

4. '**The passover, the** (well-known) **feast.** Probably in significant reference to the discourse which follows.

5. For the connection of this verse with the synoptic account, see *Handbook to S. Matthew*, p. 113.

Philip. See i. 44; xii. 21; xiv. 8.

6. **To prove him.** The precise reason of 'the trying' is not known.

7. '**Two hundred pennyworth.**' The denarius = about 8½d. See note

one of them may take a little. 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10. And Jesus said, Make the [5]men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11. And Jesus took the loaves; and when he had given thanks, he distributed to [6]the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14. Then those men, when they had seen the miracle that [7]Jesus did, said, This is of a truth [8]that prophet that should come into the world. 15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

[5] people.

[6] omit 'the disciples . . . to.'

[7] omit 'Jesus.'
[8] 'the prophet that cometh.'

on *S. Matthew* xx. 2. The Good Samaritan in the parable left behind him two days' wages for the support of the wounded man. See Tobit v. 14. A denarius a day was at this time the pay of a Roman soldier.—Tacitus, *Annales*, i. 17. The sum would be between £6 and £7.

8. **S. Andrew.** See i. 40, 41, 44; see also xii. 22.

9. **Barley loaves,** *i.e.* the food of the poor. See 2 Kings iv. 42.

10. '**Make the** *people* **sit down.**' '**So the** *men* **sat down.**' Note this distinction and cf. S. Matt. xiv. 21. This perhaps accounts also for the possibility of the approximate number of the men.

11. '**Given thanks.**' Note these words of grace before meat.

12. Peculiar to S. John. See on this point the remarks of Prebendary Reynolds, *Church Work*, Oxford Library, etc., pp. 125, 126.

14. This incident and its sequel in v. 15 is again peculiar to S. John.

'**The prophet that cometh,**' *i.e.* the prophet of Deut. xviii. 15.

15. **Himself alone.** S. Matt. and S. Mark tell us **to pray**; S. Matt. xiv. 23; S. Mark vi. 46.

CHAPTER VI. 16-21

AND when even was *now* come, his disciples went down unto the sea, 17. And entered into a ship, and [1] went over the sea toward Capernaum. And it was now dark, and Jesus was [2] not come to them. 18. And the sea arose by reason of a great wind that blew. 19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20. But he saith unto them, It is I; be not afraid. 21. Then [3] they willingly received him into the ship: and immediately the ship was at the land whither they [4] went.

[1] were going.
[2] not yet.
[3] they were willing therefore to receive.
[4] were going.

16-21. Christ walking on the water.

For this incident compare S. Matt. xiv. 22-23; S. Mark vi. 45-52.

16. Evening. There are two evenings mentioned in S. Matthew: the early evening, and the later.

Went down. By our Lord's command, as we learn from the two other accounts.

18. Cf. Jonah i. 13.

19. The lake is said by Josephus to be forty furlongs wide; twenty-five or thirty furlongs would therefore correspond with 'in the midst of the sea.' S. Matt. xiv. 24.

S. Matthew and S. Mark give the time 'about the fourth watch of the night.'

S. Matthew gives the incident of the trial of S. Peter's faith.

20. Literally 'I am.'

LESSON XI

The Walking on the Sea

INTRODUCTION.—Collect carefully the incidents to be gathered from the narrative of the three recording Evangelists.

S. MATTHEW.	S. MARK.	S. JOHN.
[*The occasion.*] After the miracle of the feeding of the five thousand.	The same.	The same.
[*The preliminary cause.*] 'Jesus constrained His disciples to embark in a ship.'	The same.	'His disciples went down unto the sea.'

S. Matthew.	S. Mark.	S. John.
[*Our Lord's action.*] 'He went up into a mountain to pray.'	The same.	'He departed into a mountain Himself alone.' A motive being given, 'When Jesus therefore perceived that they would come and take Him by force, to make Him a king.'
[*The direction of the voyage.*] ———	To Bethsaida. (See S. John i. 44.)	'Toward Capernaum,' *i.e.* in the same direction as S. Mark.
[*The time.*] 'The evening.' See notes.	'When even was come.'	The same.
[*The obstacles.*] 'The ship tossed with waves —the wind was contrary.'	'Wind was contrary.'	'It was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew.'
[*The hour.*] 'In the fourth watch of the night.'	'About the fourth watch of the night.'	———
[*Distance accomplished.*] 'In the midst of the sea.'	The same.	About five and twenty or thirty furlongs.
[*Our Lord's action.*] 'Jesus went unto them walking on the sea.'	'He saw them toiling in rowing.' He cometh unto them walking upon the sea, and would have passed by them.	The same as S. Matthew.
[*Action of the Apostles.*] They were afraid.	They supposed it had been a spirit and cried out.	The same as S. Matthew.
[*Our Lord's reassurance.*] Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.'	The same.	'It is I: be not afraid.'
[*The action of S. Peter.*] S. Matt. xiv. 28, 32.	———	———
[*The action of the Apostles.*] 'When they were come into the ship.'	'And He went up unto them into the ship.'	'Then they willingly received Him into the ship.' See notes.
[*The sequel.*] 'The wind ceased.'	The same.	'And immediately the ship was at the land whither they went.'

I. **The importance of testimony.**

The three Evangelists, without contradicting each other, record the incidents which appealed to them, or were best adapted for their immediate purpose.

So Goethe: 'Each man sees what he brings in his heart.'

The importance of observation. S. Luke x. 23.

Cf. the story of 'Eyes and no Eyes.' The story of the man who lived on the site of an after diamond mine, and never discovered the diamonds in the mud of which his hut was built, and so sold for a trifle a valuable property to one who had greater observation.

Cf. the characteristics of S. Mark's Gospel in its graphic details.

Point out the things which may produce moral and spiritual blindness. S. Matt. v. 8; S. John ix. 41.

II. **The temptation of God.**

There are three sources of temptation:

The Devil from without to do us harm. See 1 S. Peter v. 8; S. Matt. iv. 1, etc.

The Flesh from within to our harm. S. James i. 13, 14.

God from without for our good. So Gen. xxii. 1.

So frequently men are seen to fail under it, falling into sin, or even committing suicide under the stress of trouble, which God permits or sends.

This incident exhibits the apostles tried by God for their good.

The darkness, the loneliness, the storm.

And more especially, His apparent readiness to pass by them. Cf. S. Luke xxiv. 28.

The apostles are being tempted in order to strengthen them to stand alone.

Bring out the underlying lesson of S. John xvii. 15.

III. **The parable of the miracle.**

The sea. Cf. Service for Holy Baptism. So pass the waves of this troublesome world.

The storms which must come.

See section 2.

The presence and power of Jesus.

Show how all the ordinances of the Church are designed to strengthen against failure under attack.

Holy Baptism, Confirmation, Absolution, Holy Communion.

'If God be for us, who can be against us?' Rom. viii. 31.

CHAPTER VI. 22-59

[1] the multitude.

THE day following, when [1] the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples [2] were gone away alone; 23. (Howbeit there came [3] other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24. When [4] the people therefore saw that Jesus was not there, neither his disciples, they [5] also [6] took shipping, and came to Capernaum, seeking for Jesus. 25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw [7] the miracles, but because ye did eat of the loaves, and were filled. 27. [8] Labour not for the meat which perisheth, but for that meat which [9] endureth unto [10] everlasting life, which the Son of man shall give unto you: for him hath [11] God the Father sealed. 28. Then said they unto him, What shall we do, that we might work the works of God? 29. Jesus answered and said unto them, This is the work of God, that ye believe on him

[2] went.

[3] omit 'other.'

[4] the multitude.

[5] omit 'also.'
[6] got into the boats.

[7] 'signs.'

[8] work.

[9] abideth.

[10] eternal.

[11] 'the Father, even God.'

22-59. The discourse at Capernaum.

22. The other side, from the standpoint of the writer at Capernaum, is the eastern coast.

23. Either driven in by the contrary wind, or boats which had come to fetch them, or boats which came to some trading place on the eastern coast, here indicated.

27. **Sealed** in the sense of authorised, at His baptism, by His miracles, and in other ways. Cf. use of the word for Confirmation. Eph. i. 13; 2 Cor. i. 22.

28. **The works of God.** Not 'the works which God doeth,' but 'works which are pleasing to God.'

29. **The work.** The one thing needful from which all 'works' flow. Cf. the Athanasian Creed. 'They that have done good,' etc. Cf. 1 S. John iii. 23.

whom he hath sent. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31. Our fathers did eat [12] manna in the desert; as it is written, He gave them bread [13] from heaven to eat. 32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread [13] from heaven; but my Father giveth you the true bread [13] from heaven. 33. For the bread of God is [14] he which cometh down [13] from heaven, and giveth life unto the world. 34. Then said they unto him, Lord, evermore give us this bread. 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36. But I said unto you, That ye [15] also have seen me, and believe not. 37. [16] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38. For [17] I came down from heaven, not to do mine own will, but the will of him that sent me. 39. And this is [18] the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40. And this is the will

[12] the manna.
[13] out of.
[14] 'that.
[15] omit 'also.'
[16] all that which.
[17] 'I am come.'
[18] 'the will of Him which.'

30. Note the difference between 'believe on' in v. 29, and 'believe Thee' simply, here. They are fencing now with Christ's Messianic claims.

31. Psalm lxxviii. 24.

32. He is not to be compared with Moses, and after all God, not Moses, gave the manna, and the manna was not the true bread from heaven.

35. **'I am the.'** Bishop Westcott points out the frequency of this expression in S. John.
'I am the Light of the world' (viii. 12).
'The Door' (x. 7, 9).
'The Good Shepherd' (x. 11, 14).
'The Resurrection and the Life' (xi. 25).
'The Way, the Truth, and the Life' (xiv. 6).
'The true Vine' (xv. 1, 5).

The bread of life = The bread which gives life. See for expression Eccles. xxiv. 21.

36. Cf. v. 26. But the reference may be to some unrecorded saying.

39. **The last day.** The phrase is peculiar to S. John.

[19] 'of my Father.'

[20] concerning.

[21] 'doth He now say I am come down.'

[22] omit 'therefore.'

[23] 'from.'

[24] omit 'on.'

[25] the.

[26] they died.

[19] of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41. The Jews then murmured [20] at him, because he said, I am the bread which came down from heaven. 42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then [21] that he saith, I came down from heaven? 43. Jesus therefore answered and said unto them, Murmur not among yourselves. 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45. It is written in the prophets, And they shall be all taught of God. Every man [22] therefore that hath heard, and hath learned of the Father, cometh unto me. 46. Not that any man hath seen the Father, save he which is [23] of God, he hath seen the Father. 47. Verily, verily, I say unto you, He that believeth [24] on me hath everlasting life. 48. I am [25] that bread of life. 49. Your fathers did eat manna in the wilderness, and [26] are dead. 50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51. I am the living bread which came down from heaven: if any man eat of this bread, he

41. The hostile Jews give the substance of three former statements.

42. '**The Son of Joseph.**' The common misapprehension about Him. See S. Luke iv. 22.

'**came down from heaven,**' *i.e.* in a way different to the ordinary birth of men.

44. '**draw him.**' Cf. Hos. xi. 4; Jer. xxxi. 3.

45. '**the prophets,**' *i.e.* in that division of the Scriptures. See Isa. liv. 13; cf. also 1 Thess. iv. 9.

48. I have reason for calling Myself the Bread of Life.

49. Referring back to v. 31, and see notes of lesson appended. The old manna was not the bread of **life**, it did not and could not avert death.

51. **The living bread** = the bread which contains life in itself.
The flesh of Christ, *i.e.* His sacred humanity.
The three Evangelists and S. Paul speak of **the Body** of Christ in the Holy Eucharist. S. John is perhaps thinking of it more especially in its aspect of food which is supplied to us, the other writers, of the inner

shall live for ever: and the bread that I will give is my flesh, [27] which I will give for the life of the world. 52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? 53. [28] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life [29] in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57. As the living Father hath sent me, and I live [30] by the Father: so he that eateth me, even he shall live [31] by me. 58. This is that bread which came down from heaven: not as [32] your fathers did eat manna, [33] and are dead: he that eateth of this bread shall live for ever. 59. These things said he in the synagogue, as he taught in Capernaum.

[27] omit 'which I will give.'
[28] Jesus therefore said.
[29] in yourselves.
[30] because of the.
[31] because of Me.
[32] the fathers.
[33] and died.

nature of that food as the Body of Christ, with all the spiritual strength it has to bring.

52. **to eat.** This inference, right in itself, is from the Jews.

53. Compare the prohibition to the Jew of tasting blood, Gen. ix. 4; Levit. xvii. 10-16; Deut. xii. 14, etc. See also Acts xv. 29. Here is a spiritual thought first of death, and then of the consequences which would flow to him, who participated in the death of Christ.

55. Our common material food and drink are mere shadows and imperfect types of this the only real reception of refreshment and nourishment into the being.

59. The commentators all point out that in the ruins of a synagogue discovered at the traditional site of Capernaum, there is found a stone bearing a representation of a pot of manna.

CHAPTER VI. 60-71

MANY therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?
61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
62. *What* and if ye [1] shall see the Son of man ascend up where he was before? 63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that [2] I speak unto you, *they* are spirit, and *they* are life. 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65. And he said, [3] Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66. [4] From that *time* many of his disciples went back, and walked no more with him. 67. Then said Jesus unto the twelve, Will ye also go

[1] should behold.
[2] have spoken.
[3] for this cause.
[4] Upon this.

60-71. The sequel to the discourse.

60. A harsh, a repulsive saying; not to be listened to. Note that this was said by His disciples.

61. '**Knew in Himself.**' Note carefully as of the Divine inner knowledge.

62. '**What and if ye shall see,**' etc. The probable conclusion to this impressive question is, 'would ye be offended then.' The reference is almost certainly to our Lord's Ascension, which like several other great events is not recorded in this gospel, but here assumed. The ascending up would be the proof of His coming down (v. 58) which had scandalised them.

63. All of which I am speaking, He would seem to say, takes place in the realm of spirit. The life I live, the kingdom I proclaim, the food I bestow, the words I speak are Heaven descended, Heaven ascending, spirit and life-giving.

64. '**From the beginning.**' Note again the Divine knowledge, although apparently this means only here 'from the beginning' of their discipleship.

65. 'Judas then, though "chosen out" and called had not come to Christ (v. 37), and he remained still in himself.'—WESTCOTT.

67. 'The twelve' are here spoken of as a recognised body, although not mentioned before in this gospel.

away? 68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69. And [5] we believe and are sure that thou art [6] that Christ, the Son of the living God. 70. Jesus answered them, [7] Have not I chosen you twelve, and one of you is a devil? 71. He spake of [8] Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

[5] we have believed and know.
[6] The holy One of God.
[7] Did I not choose you the twelve?
[8] the son of Simon Iscariot.

68. Cf. S. Matt. xvi. 16.

69. Note faith coming before knowledge, and indeed as a prerequisite for it.

70. Cf. xvii. 12; xiii. 27; cf. also S. Matt. xvi. 23.

71. Iscariot, the local name is here given to Judas' father. See also ch. xii. 4; xiii. 2, 26. He is the man whose father was of Kerioth in Judæa (Josh. xv. 25). Judas was the only one of our Lord's apostles connected with Judæa (Gen. xlix. 8).

LESSON XII

The Bread of Life

Point out that there is a wider and a narrower application of Christ's words in this discourse at Capernaum.

1. In its wider acceptation feeding on Christ may speak to us of accepting His doctrine. Cf. Ps. cxix. 103; Rev. x. 10; and notably Ecclus. xxiv. 19-21.

2. In its narrower acceptance, it has always been taken to refer to the Holy Sacrament of Christ's Body and Blood.

It was never disputed that these words of our Lord were prophetic of the Eucharistic gift until Cardinal Caietan cast doubt upon it in the sixteenth century, followed by Luther. See *The Doctrine of the Holy Eucharist*, Wilberforce, chap. vii.

That the Church of England accepts this connection of S. John vi. with the Holy Eucharist, may be gathered from the language of the third exhortation in the service of Holy Communion, where compare 'Then we dwell in Christ and Christ in us,' with S. John vi. 56.

3. Point out the archæological discovery of the site of this synagogue at Capernaum; with a pot of manna carved on the lintel of the doorway. See Luckock, *Footprints of the Son of Man as traced by S. Mark*, vol. i. p. 40.

4. The allusion to the manna may be taken as conveying heads for a lesson on the Holy Communion as the true Bread of Life. Reference must be made to Exodus xvi.; Numbers xi. 6. etc.

I. As the manna was food for the children of Israel in the wilderness, so the Holy Communion is designed to be our food in the Journey of Life (Exod. xvi. 1).

This is important as governing our estimate of the Holy Communion.

(1) It is not a reward for good people at the end of life, who have passed as they think their fiercest temptations.

(But cf. The Burial Service, 'Suffer us not at our last hour for any pains of death to fall from Thee.' The age of no temptation never comes.)

(2) But it is meant to be food for the weary, the tempted, and so for the young and weak. Cf. Eccles. xii. 1; S. Mark x. 13.

(3) Hence the necessity of it. Without manna the Israelite would die, without Holy Communion we starve.

If it is a serious thing to come to this Sacrament unprepared, it is an equally serious thing to be obliged to stop away. Spiritual starvation. Cf. S. John vi. 53; cf. Catechism, 'generally necessary to salvation.' Hence we have no right to be wiser than Christ, and say that sacramental teaching is not one of the fundamental truths. Cf. S. Matt. xxviii. 19, 20. The latter part of the Catechism is as important as the first, and grows out of it.

II. **The manna had to be gathered in the early morning**, Exod. xvi. 21.

Explain (1) of the freshness of youth and innocency. See above Eccles. xii. 1; Ps. lxiii. 1. (2) of the freshness of early communion, before the sun of worldly occupation or cares has arisen; (3) Of fasting communion, the undoubted universal practice of the Ancient Church, continuing down to the present day.

'It seemed good to the Holy Spirit that, for the honour of so great a Sacrament, the Lord's Body should enter the mouth of a Christian previous to other food. For on this account is that custom observed throughout the whole world.'—S. Augustine.

'It is the custom of the Church of great antiquity, and of proportional regard, that every Christian that is in health, should receive the Blessed Sacrament fasting.'—Bp. Jeremy Taylor.

III. **The Manna had to be gathered with regularity**, Exod. xvi. 4.

Explain (1) of purpose and intention as necessary for a due receiving of the Holy Sacrament, Exod. xvi. 21.

(2) Of the preparation necessary. See the first exhortation in the Service of Holy Communion.

(3) Of stated times of Communion, at fixed and regular intervals.

Illustrate by the effect of irregular meals, and spasmodic nourishment; also by the futility of a cure, not thoroughly persevered in.

IV. **Note the name itself given by the children of Israel to this strange food—Manna.**

Manna = what is it?

So we are constrained to say of Holy Communion—'What is it?' = a mystery.

Explain from *Church Catechism.*

Holy Communion = a Sacrament.

Like Holy Baptism it has an outward sign and an inward grace; the one being bread and wine, and the other 'The strengthening and refreshing of our souls,' etc. But unlike Baptism, it has **an inward part,** which is 'the Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper.'

This distinction answering to the theological distinction.

Sacramentum = the outward sign, Bread and Wine.

Res Sacramenti = the substance of the Sacrament, the Body and Blood of Christ.

Virtus Sacramenti = the benefits of the Sacrament in strengthening and refreshing of the soul.

Blackboard Sketch.

This discourse connects the Miracle with the Holy Communion.

The people themselves thought of the Manna—our Lord explains that He is the Manna.

Therefore we must come to Holy Communion early, regularly, reverently.

CHAPTER VII. 1-13

[1] And after.
[2] Judæa.
[3] even his brethren did not.

[1] AFTER these things Jesus walked in Galilee: for he would not walk in [2] Jewry, because the Jews sought to kill him. 2. Now the Jews' feast of tabernacles was at hand. 3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. 4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5. For [3] neither did his brethren

1-13. The Visit to Jerusalem for the Feast of Tabernacles.

1. For the incidents in Galilee, see S. Matt. xiv. 34; xviii. 35.

Jewry. For this form in New Testament, see S. Luke xxiii. 5.

2. **The Feast of Tabernacles.** This was one of the three great feasts of obligation among the Jews, and of Divine appointment. It was designed to commemorate the dwelling in tents in the wilderness after the Exodus, and during its seven days all true Israelites dwelt in tents. It was also a feast of Ingathering, or Harvest Home. The other two feasts were: The Passover, or the Feast of Unleavened Bread, in commemoration of the deliverance from Egypt; and **Pentecost**, The Feast of Weeks, Exod. xxxiv. 22; also the Feast of the first fruits of Harvest, Numb. xxviii. 26, and in commemoration of the Lawgiving on Sinai, according to later Jewish authority; although in Holy Scripture there is no clear notice of any historical significance as belonging to it. It lasted only a single day.

On each of these three every Jewish man was obliged to appear before the Lord in Jerusalem, Exod. xxiii. 17.

There was in addition the **Feast of Trumpets**, Numb. xxix. 1. It was the Festival of the New Year.

There were also two feasts not of Divine command. **The Dedication**, mentioned in chap. x. 22, appointed (see 1 Macc. iv. 52-59) to commemorate the rededication of the Temple after its pollution by Antiochus Epiphanes, B.C. 167. And **Purim**, the feast of Lots. See Esth. iii. 7. It was so called in derision, because the machinations of Haman, who had cast lots to ascertain a propitious day on which to massacre the Jews, had been defeated.

Some have identified it with the feast mentioned in chap. v. 1 above.

The one fast of the Jews was the great Day of Atonement. See Lev. xvi., which in the New Testament is alluded to in Acts xxvii. 9.

3. **The brethren of the Lord.** See chap. ii. 12.

4. If He claims to be the Messiah, He must do these things openly in Judæa, and not in Galilee where His claims cannot be sifted.

believe [4] in him. 6. Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8. Go ye up unto [5] this feast: I go not up yet unto this feast; for my time is not yet full come. 9. [6] When he had said these words unto them, he abode *still* in Galilee. 10. But when his brethren were gone up, then went he also up [7] unto the feast, not openly, but as it were in secret. 11. Then the Jews sought him at the feast, and said, Where is he? 12. And there was much murmuring among [8] the people concerning him: for some said, He is a good man; others said, Nay; [9] but he deceiveth the people. 13. Howbeit no man spake openly of him for fear of the Jews.

[4] on.
[5] the.
[6] and having said.
[7] trs. 'unto the feast,' to after 'his brethren' were gone up.
[8] the multitudes.
[9] leadeth the multitude astray.

5. Cf. vi. 60. 'The phrase need not mean more than that they did not sacrifice to absolute trust in Him all the fancies and prejudices which they cherished as to Messiah's office.'—WESTCOTT.

Cf. S. Matt. xxi. 21; S. Luke xxii. 31, 32; S. John xx. 25.

For the subsequent faith of the brethren see Acts i. 14.

6. **My time.** Cf. chap. ii. 4. As if our Blessed Lord's Life was carefully planned and regulated; teaching us to observe method in our own life.

As if He would say, My proper time for manifesting Myself at a Jewish feast has not yet come. Any time will do for you, merely keeping feasts as devout Israelites should.

7. You are not yet called upon as I am to be in antagonism to the world, religious or otherwise, and therefore will evoke no hatred.

8. Christ is not going up as an ordinary pilgrim to keep the feast. He will appear as a prophet at Jerusalem during the feast.

10. His brethren went up to Jerusalem with the caravan to keep the feast, He went up to Jerusalem during the feast.

not openly, perhaps through Samaria; Cf. iv. 4, and not on the other side of Jordan.

12. **The multitudes** = The different groups of strangers, who had come up to the feast.

LESSON XIII

Fasts and Festivals

I. Point out in accordance with note above on verse 2 the principal commemoration days of the Jews.

Give also a conspectus of the Christian Year, beginning with Advent. And if it be thought desirable with the upper classes give some notes on the Prayer Book Calendar, for which see *The Prayer Book*, Reynolds, in this series, pp. 34, 47.

Quote also the Fourth Commandment as God's sanction for the principle of such observation, for all time.

II. Point out the educational value of this system.

(1) **The Jews** were thus kept in constant touch with some of the great epochs in their history. Notably the deliverance from Egypt, God's providential care of them in the wilderness, and the Law-giving on Sinai. While in all of them there was further a typical and forelooking aspect; notably in the Passover, and in the rites of the great Day of Atonement.

(2) So **the Churchman**, even if he be illiterate and uninstructed, can thus be reminded as they pass in succession before him of the great facts of his Redemption. They become to him an amplified creed.

III. Point out further the **spiritual** value for the education of the soul.

The system is arranged so that the great facts of God's dealings with man may be considered separately, and in detail, under the illumination of prayer, praise, the reading of God's Word, and devout meditation.

Illustration —Examining a flower under a microscope. If the attempt be made to see it all at once, nothing is seen clearly. If piecemeal, in small portions at a time, then its wonder and beauty are manifest.

So the Christian system is too vast to be considered all at once. But taken in detail with prayer and contemplation, sometimes extending over a long period, its beauty and richness become manifest.

Illustration—Professor Drummond's *Tropical Africa*, p. 176, who speaks of lying for a whole week in one spot to study insect and bird life.

IV. Show further the importance in a busy pleasure-seeking age of keeping those things before our minds to which we might be indifferent, or from which we might even shrink. And an appeal to experience of this kind is the best cure for pessimism.

BLACKBOARD SKETCH.

Feasts and Fasts were made by God.

He gave three great feasts

	Passover	Pentecost	Tabernacles
corresponding to	Easter	Whitsunday	Christmas.

One great fast—the Day of Atonement.

Good Friday.

They bring before us at separate times the great truths of the Creed. They join our life and our time with Christ and eternity.

CHAPTER VII. 14-39

NOW about the midst of the feast Jesus went up into
the temple, and taught. 15. [1] And the Jews
marvelled, saying, How knoweth this man letters,
having never learned? 16. [2] Jesus answered them, and said,
My [3] doctrine is not mine, but his that sent me. 17. If any
man [4] will do his will, he shall know of the doctrine,
whether it be of God, or *whether* I speak of myself. 18. He
that speaketh of himself seeketh his own glory: but he
that seeketh his glory that sent him, the same is true, and
no unrighteousness is in him. 19. Did not Moses give
you the law, and *yet* none of you [5] keepeth the law? Why
[6] go ye about to kill me? 20. [7] The people answered and
said, Thou hast a devil: who [8] goeth about to kill thee?
21. Jesus answered and said unto them, [9] I have done one

[1] The Jews therefore.
[2] Jesus therefore.
[3] teaching.
[4] willeth to do.
[5] doeth.
[6] seek ye.
[7] The multitude.
[8] seeketh.
[9] I did.

14-39. Our Lord's discourse and the discussion at the Feast of Tabernacles.

14. The feast lasted properly seven days, but an eighth was added, see Levit. xxiii. 36, and see above v. 37.

Note our Lord's first appearance as **a teacher** in the Temple.

15. **Having never learned**, *i.e.* having never been technically trained in the schools of the Rabbis. Cf. Acts iv. 13, and **the Greek** of Acts xxvi. 24.

17. **willeth to do.** Cf. the opening of the Athanasian Creed.

'Whosoever will be saved'='Whosoever willeth or wisheth to be saved.'

'If there be no sympathy, there can be no understanding.'—WESTCOTT.

18. Note 'unrighteousness' here, where we might have expected 'falsehood.' 'Injustice is falsehood in deed.'—WESTCOTT.

19. They had not willed to do God's will as displayed in the law, and so were in antagonism to any true representation of the law.

21. '**I have done one work**,' chap. v. 1, etc.

The argument here turns on the intention of killing our Lord, which the multitude denied. It is true, however, our Lord would say, it was the result of a miracle worked on the Sabbath, at which they all marvelled: see v. 16.

Moses gave you circumcision on this account because it was a primitive ordinance of God, and you allow the law of circumcision to outweigh the law of the Sabbath, a later Mosaic ordinance. If circumcision may override the Sabbath, why not an act of mercy, which is more primitive still? If circumcision is lawful on the Sabbath, why not the healing of the whole man?

work, and ye all marvel. 22. [10] Moses therefore gave unto you circumcision; (not [11] because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24. Judge not according to the appearance, but judge righteous judgment. 25. [12] Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26. But, lo, he speaketh [13] boldly, and they say nothing unto him. Do the rulers know indeed that this is the [14] very Christ? 27. Howbeit we know this man whence he is: but when [15] Christ cometh, no man knoweth whence he is. 28. [16] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29. [17] But I know him: for I am from him, and he hath sent me. 30. [18] Then they sought to take him: [19] but no man laid hands on him, because his hour was not yet come. 31. [20] And many of the people believed on him, and said, When [21] Christ cometh, will he do more miracles than these which this *man* hath done? 32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33. [22] Then said [23] Jesus unto them, Yet a little while am I with you, and *then* I go

[10] For this cause hath Moses given.
[11] that it is.
[12] Some therefore.
[13] openly.
[14] omit 'very.'
[15] The Christ.
[16] Jesus therefore cried.
[17] omit 'but.'
[18] They sought therefore.
[19] and.
[20] but.
[21] The Christ.
[22] Jesus therefore.
[23] omit 'unto them.'

26. '**Do the rulers know indeed?**' Have they come to know? Have they changed their mind?

27. Cf. v. 43, and S. Matt. xiii. 54, 55.

28. It is true ye know My outward origin, but not the real and mysterious origin of My Being.

30. Cf. chap. ii. 4.

32. '**The Pharisees and the chief priests,**' cf. S. Matt. xxi. 45, a description probably of the Sanhedrin.

The chief priests were mostly Sadducees, members of priestly families and ex-high priests. Cf. Acts iv. 6.

33. '**a little while.**' 'It was about six months to the Last Passover.'—Westcott. These words probably refer to His knowledge that His Death, Resurrection, and Ascension were close at hand, when their present opportunity would be gone.

unto him that sent me. 34. Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come. 35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [24] the dispersed among the Gentiles, and teach the Gentiles [24]? 36. [25] What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come? 37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39. (But this spake he of the Spirit, which they that believe on him should receive; for [26] the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

[24] The dispersion among the Greeks.

[25] What is this word.

[26] The spirit was not yet.

35. For the dispersion, called also 'the captivity,' cf. S. James i. 1, and 1 S. Peter i. 1. They were Jews scattered among the Greek-speaking nations. The three chief centres were Babylonia, Egypt, and Syria. This is spoken in irony, but represents the subsequent progress of the Christian Church.

37. '**The last day.**' See Levit. xxiii. 36. This was kept on a Sabbath.

'**If any man thirst,**' etc. This probably is connected with the ritual ceremonies of the Feast of Tabernacles, which Christ applies to Himself. During the seven days of the feast, perhaps on the eighth, water was brought in a golden vessel by a priest from the pool of Siloam, and carried in solemn procession to the Temple. There it was poured out on the west side of the altar of burnt offering, at the time of the morning sacrifice, while Isaiah xii. 3 was sung.

Some authorities say that this ceremony was omitted on the eighth day; if so the omission makes Christ's words more emphatic, Christ pointing to Himself as a never failing source of grace. His action being in some sense analogous to His action at Cana, in its spiritual significance, chap. ii. 3. Westcott points out how completely our Lord identifies Himself with the Old Testament types: the brazen serpent, the manna, the water, the fiery pillar.

The pouring out of the water was in commemoration of the stricken rock; cf. 1 Cor. x. 4.

38. Every one in union with Christ becomes himself the centre of living influence. For something of the same kind, cf. Prov. xi. 25.

'**As the Scripture hath said.**' The Scripture generally, no one passage; cf. Isa. lviii. 11; Zech. xiv. 8.

39. See marginal note above.

'Glorified,' cf. chap. xii. 23. As to the mission of the Holy Spirit, see chaps. xiv.-xvi.

CHAPTER VII. 40-53

[1] MANY of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41. Others said, This is the Christ. But some said, [2] Shall Christ come out of Galilee? 42. Hath not the scripture said, that [3] Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43. So there [4] was a division among the people because of him. 44. And some of them would have taken him; but no man laid hands on him. 45. [5] Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46. The officers answered, [6] Never man spake like this man. 47. Then answered them the [7] Pharisees, Are ye also [8] deceived. 48. Have any of the rulers or of the Pharisees believed on him? 49. But this people who knoweth not the law are cursed. 50. Nicodemus saith unto them, (he that came to Jesus [9] by night, being one of them). 51. Doth our law judge *any* man, before it hear [10] him, and know what he doeth? 52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53. And every man went unto his own house.

[1] Some of the multitude.
[2] What! doth the Christ.
[3] The Christ.
[4] So there arose a division in the multitude.
[5] Therefore.
[6] Never man so spake.
[7] The Pharisees therefore.
[8] led astray.
[9] before.
[10] from himself.

40-53. **The sequel to the discourse.**

40. **The prophet.** See Deut. xviii. 15. See i. 21.

42. See Isa. xi. 1.; Jer. xxiii. 5; Mic. v. 2. Cf. S. Matt. ii. 5, 6.

45. The officers came because they had failed in their mission, to report themselves.

Note the eagerness implied in the unusual session of the Sanhedrin, and the vehemence of the question.

48. **Rulers** = members of the Sanhedrin.

50. **By night**—or **before**. See iii. 1, 2. Compare with the question asked in v. 48.

51. Cf. Deut. 1-16.; Exod. xxiii. 1.

52. **Art thou also of Galilee?** Are you a fellow countryman of His? 'Galilee is not the place for prophets.' If the words look backwards they are not true, for Jonah certainly, 2 Kings xiv. 25, and perhaps Elijah, Elisha, Hosea, Nahum, and Amos were from Galilee.

CHAPTER VIII. 1-11

JESUS went unto the mount of Olives. 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4. They say unto him, Master, this woman was taken in adultery, in the very act. 5. Now Moses in the law commanded us, that such should be stoned: [1] but what sayest thou? 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.* 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast

[1] what then sayest Thou of her?

1-11. The incident of the adulterous woman.

This section is now generally supposed not to have been written by S. John, and to be out of its place. But if it is not written by S. John, there is no reason to suppose that it is not apostolic.

1. **The Mount of Olives.** This is not mentioned elsewhere by S. John in his gospel.

This verse is perhaps to be read with the concluding verse of the last chapter 'And they went every man . . . but Jesus went,' etc.

2. Cf. S. Luke xxi. 37, 38.

3. **The Scribes** are not mentioned elsewhere in this gospel.

5. See Deut. xxii. 23, etc. The case supposed in Deuteronomy is that of a betrothed woman, probably the case here.

6. There is the same dilemma as in the case of the tribute money, S. Matt. xxii. 18. Faithfulness to Moses would be treason to the Roman law: to adopt the course of action which coincided with the Roman law would be treason to Moses.

Wrote on the ground = the action of one who refuses to attend to what is being said.

7. **Without sin.** The meaning must be taken from the context to be, 'without sin in this matter.'

First cast. Cf. Deut. xvii. 7.

a stone at her. 8. And again he stooped down, and wrote on the ground. 9. And they which heard *it*, [2] being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: [3] go, and sin no more.

[2] omit 'being convicted,' etc.

[3] go thy way; from henceforth sin no more.

8. There have been many speculations as to what He wrote. Some have said the individual sins of the several accusers, others what He said in v. 7. But the explanation given in v. 6 is probably right.

9. 'Two were left, Misery and Mercy.'—S. AUGUSTINE.

LESSON XIV

Misery and Mercy (S. John viii. 1, 11)

NOTE.—A lesson on this subject is extremely difficult, and should only be undertaken by the senior teachers and with great care.

INTRODUCTION.—Read the notes in the text above; and on the general subject see Lesson vii. in the author's *Handbook to S. Matthew* on 'Purity of heart.'

I. The misery of the sinful woman.

Her shame, degradation, mercilessness of her accusers.
'Though God has pity, man hath none.'
Show the misery which sensual sin always brings in its train.

1. Its degradation of some of the greatest conceptions: womanhood, motherhood, manhood, home, modesty, honour, purity.
2. Its awful punishment. See 1 Cor. iii. 16, 17; 1 Cor. vi. 9; 1 Cor. vi. 18, 19; S. Jude 7.
Loss of health, mental power in many cases, and spiritual refinement.
Cf. the description of cholera in the old days of its virulence.
'It begins in death.'

II. **The deceitfulness of sin in its approaches.**

Point out that this was a body of respectable and religious people, which our Lord here convicted by His challenge.

'Watch beginnings.'

Guard against evil curiosity. Cf. Gen. iii.

The malice of evil books, pictures, or plays.

Illustrations—Æsop's Fable of *The Snake in the Bosom.*

Cf. the firing of a hidden torpedo or mine in warfare.

Hence the need of vigilance over eyes, ears, and thoughts.

Illustration—Searchlights in warfare. Cf. the collect for first Sunday in Advent.

III. **The mercy of Jesus Christ.**

Not a condonation of the sin, but mercy to the sinner.

'Go and sin no more' is the point to be seized.

Amendment, restitution, satisfaction are parts of penitence itself.

Cf. Zacchæus, S. Luke xix. 8.

Cf. S. Mary Magdalene, S. Mark xvi. 9, and S. Luke vii. 36, and ff. Isa. i. 18.

See for the method of obtaining Christ's mercy, the first exhortation to intending communicants in the service for Holy Communion.

CHAPTER VIII. 12-20

THEN spake Jesus [1]again unto them, saying, I am the light of the world: he that followeth me shall not walk in [2]darkness, but shall have the light of life. 13. The Pharisees therefore said unto him, Thou bearest [3]record of thyself; thy [3]record is not true. 14. Jesus answered and said unto them, Though I bear [3]record of myself, *yet* my [3]record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15. Ye judge after the flesh; I judge no man. 16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17. [4]It is also written in your law, that the [5]testimony of two men is true. 18. I am [6]one that bear witness of myself, and the Father that sent me beareth witness of me. 19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: [7]if ye had known me, ye should have known my Father also. 20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

[1] again therefore.
[2] the darkness.
[3] witness.
[4] *And even in your law it is written.*
[5] witness.
[6] He that beareth witness.
[7] If ye knew Me, ye would know.

12-20. **Further teaching.**

12. **I am the Light of the world.** Here again our Lord is probably alluding to a ceremony of the Feast of Tabernacles, the lighting of golden candelabra in memory of the pillar of fire in the wilderness. Our Lord was in the court of the women, see v. 20, where these lights were kindled.

If it be true that these lights were kindled only on the first night of the festival, there is an additional significance in the fact that He Himself, the everlasting Light, supplied the deficiency of a waning and transitory light.

He that followeth me, etc. These words form the opening of the well-known *Imitation of Christ.*

See in these words also an allusion to the pilgrimage of the Israelites.

darkness. See i. 5.

15. Cf. 2 Cor. v. 16. See also xii. 47.

17. Deut. xix. 15.

19. Cf. ch. xiv. 8.

20. **The treasury.** Cf. S. Mark xii. 41; S. Luke xxi. 1.

In the court of the women there were thirteen brazen trumpet-shaped chests placed there to receive alms, each appropriately labelled. This court of the women was one of the most public places in the Temple, and close to the meeting-place of the Sanhedrin.

His hour was not yet come. See ch. ii. 4.

CHAPTER VIII. 21-59

[1] He said therefore unto them, I go away.
[2] sin.

[1] THEN said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your [2] sins: whither I go, ye cannot come. 22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23. And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. 24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. 25. Then said they unto him, Who art thou? And Jesus saith unto them, Even

[3] that which I have also spoken unto you, etc.
[4] unto or into.
[5] perceived.
Therefore.

[3] *the same* that I said unto you from the beginning. 26. I have many things to say and to judge of you: but he that sent me is true; and I speak [4] to the world those things which I have heard of him. 27. They [5] understood not that he spake to them of the Father. 28. [6] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of

21-59. **Further teaching and opposition.**

'**He said therefore.**' Not being molested He was able to speak.

'**I go away.**' We may think of the general atmosphere of breaking up and departing in the case of the pilgrims who had come to the feast.

22. See S. Matt. xxvii. 5. Suicide is self-murder forbidden by Commandment 6. Cf. Ahitophel, 2 Sam. xvii. 23; Saul, 1 Sam. xxxi. 4.

23. '**From beneath**' = simply, ye belong to this world.
Cf. S. James iii. 15, etc.

24. Notice 'I am,' and in vv. 28, 58. Cf. Exod. iii. 14 and chap. xviii. 5. It is really the assertion of His Godhead.

25. '**Who art Thou?**'—As if they were catching Him up—'What are you saying?'

Even the same that. See Marginal rendering in R. V. for another interpretation of this difficult passage.

26. 'The general sense of these words seems to be that the divine message must be delivered whatever its immediate effect may be.' —WESTCOTT.

28. **Lifted up.** Cf. iii. 14; xii. 32. Partly of the Cross, partly of His heavenly throne.

myself ; but as my Father [7] hath taught me, I speak these things. 29. And he that sent me is with me : [8] the Father hath not left me alone ; for I do always those things that please him. 30. As he spake these words, many believed on him. 31. [9] Then said Jesus to those Jews which [10] believed on him, If ye continue in my word, *then* are ye my disciples [11] indeed ; 32. And ye shall know the truth, and the truth shall make you free. 33. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? 34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is [12] the servant of sin. 35. And [12] the servant abideth not in the house for ever : *but* the [13] Son abideth ever. 36. If the Son therefore shall make you free, ye shall be free indeed. 37. I know that ye are Abraham's seed ; but ye seek to kill me, because my word [14] hath no place in you. 38. I speak that which I have seen with my

[7] omit 'hath.
[8] He.
[9] Jesus therefore.
[10] had believed Him.
[11] truly.
[12] *slave.*
[13] son.
[14] hath not free course.

29. Note these words of our Lord's Divinity. No mere **man** could speak like this.

30. Note 'believed on Him,' different to believing Him simply. It is faith in His person. So the Creed 'I believe in God.'

31. Note here 'believed Him,' R. V., instead of 'believed on Him,' *i.e.* believed that what He said about being the Messiah was true, but thought Him mistaken as to what was meant by the Messiah.

If ye = even men like you with imperfect faith, if you will persevere, shall become truly My disciples.

32. Cf. the second collect in Morning Prayer, 'Whose service is perfect freedom' ; 'Whom to serve is to reign.'

33. See S. Matt. iii. 9 ; S. Luke iii. 8.

The outward circumstances of Egyptian, Babylonian, Syrian and Roman bondage had never enslaved their sense of royalty as Abraham's children. Cf. Gen. xvii. 16.

34. Cf. Rom. vi. 17, 20. See also notes of Lesson.

The phrase here is a remarkable one, 'doing the sin.' Compare with 'doing the truth,' iii. 21. It means living the life of sin, the aim of life being deflected by it.

35. There may be an allusion to the history of Ishmael and Isaac. Cf. Gal. iv. 22, etc. There is a difference between a son and a slave in a household. Take heed that ye be not like Ishmael, for ye are remote from the ways of Abraham.

38. For another interpretation of these words see Margin, R. V. 'Your father' in the A. V. = the devil ; 'The Father' in R. V. Margin = 'God.'

[15] *ye therefore.* [16] ye heard from.

Father: and [15] ye do that which [16] ye have seen with your father. 39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. 42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and [17] 'am come.' [18] for neither.

[17] came from God; [18] neither came I of myself, but he sent me. 43. Why do ye not understand my speech? *even* because ye cannot hear my word. 44. Ye are of *your* father the devil, and the lusts of your father ye will do. [19] standeth. Margin.

He was a murderer from the beginning, and [19] abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, [20] But.

and the father of it. 45. [20] And because I tell *you* the

39. See Margin, R. V.

40. **A man.** This title is used nowhere else by our Lord of Himself. Cf. 1 Tim. ii. 5; Acts xvii. 31.

41. **We be not born of fornication**=we are not idolaters. Ps. lxxiii. 27.

42. Cf. 1 S. John v. 1.

43. Cf. chap. vii. 17.

44. Note this verse for the personality of the devil. See also S. Matt. xiii. 38.

The devil a real person, not a principle of evil. See author's *Religion*, p. 129, etc.

Cf. 1 Chron. xxi. 1; Job i. 6; ii. 1; Zech. iii. 1, 2; Wisdom ii. 24; and New Testament *passim*.

He can be resisted, and we have promised to do so at Holy Baptism, and again at Confirmation.

Note the significant names given to the evil spirit:

The Devil—the accuser.
Satan—the adversary.
The Serpent.
The Liar.
The Murderer.
The Father of Lies.

He is not omnipotent, nor omniscient, but with his evil spirits tempts every man.

truth, ye believe me not. 46. Which of you [21] convinceth me of sin? And if I say [22] the truth, why do ye not believe me? 47. He that is of God heareth God's words: ye [23] therefore hear *them* not, because ye are not of God. 48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50. [24] And I seek not mine own glory: there is one that seeketh and judgeth. 51. Verily, verily, I say unto you, If a man keep my [25] saying, he shall never see death. 52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56. Your father Abraham rejoiced [26] to see my day: and he saw *it*, and was glad. 57. [27] Then said the Jews unto him, Thou art not yet fifty years old,

[21] convicteth.
[22] omit 'the.'
[23] for this cause.
[24] But.
[25] word.
[26] that he should see, R. V. Margin.
[27] therefore.

46. This is the beginning of the Gospel for Passion Sunday. Note this verse for the sinlessness of Christ.

48. The stranger is Thou, not we. Thou art an alien and demented.

50. You will have to answer for these blasphemies to God.

51. **Keep My saying.** Cf. Ps. cxix.

52. **Taste of death.** This is not what our Lord said. See Heb. ii. 9. See chap. xviii. 11. See Mason, *Faith of the Gospel*, vi. § 17.

55. 'To hide the truth is no less falsehood than to spread error.'—WESTCOTT.

56. **My day.** Cf. S. Luke xvii. 22, 30; Phil. i. 6. How impossible, in view of such sayings as these, are such statements as this, 'Abraham . . . can scarcely be looked upon as the personal founder of a pure religion of revelation.'

57. Our Lord is again misquoted.

and hast thou seen Abraham? 58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham [28] was, I am. 59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, [29] going through the midst of them, and so passed by.

[28] was born. R. V. Margin.

[29] omit 'going through,' etc.

58. **I am.** See v. 24.

59. Notice the different attempts on our Lord's life. See S. Luke iv. 30; chap. x. 31, 39. Generally chap. vii. 1; xi. 53.

LESSON XV

Sin

See also notes of Lessons in *Handbook to S. Matthew*, p. 8.
See notes above, and especially v. 34.

I. Sin. What?

(1) Sin is **not** natural, *i.e.* not part of our nature. The nature of a lower animal and man are different. In the one appetites and passions are checked by instinct, in the other by the reason illuminated by the spirit.

(2) Sin is **not** the result of inherited tendencies in which a man cannot help himself; *e.g.* the child of the drunkard. Man is a free agent.

Nor is it the result of a man's surroundings. A man is **not** what circumstances make him to be. Again man is a free agent.

Cf. the call of the publican S. Matthew. See also Phil. iv. 22.

There are saints everywhere. Illustration—Flowers in various parts of the world, even in Iceland.

Sin is Lawlessness, breaking God's law. 1 S. John iii. 4.

II. **Different sorts of sin.**

(1) **Original** = sin in which we are born. Cf. *Church Catechism.*
Actual = **sin** which we commit with the consent of the will.

(2) Sins of omission.
Sins of commission. } See General Confession, Prayer Book.

(3) Sins personal to ourselves. Cf. Josh. vii.
Sins which affect others. Cf. S. Matt. xviii. 6.

(4) Sins which are deadly. See Litany and compare 1 S. John v. 16.
Sins which are venial. Cf. 1 S. John v. 16, 17.

III. **The origin of sin.**

(1) Human weakness. S. Matt. xv. 19; Rom. vii. 14, etc.

(2) Temptation—which comes from the world, the flesh, and the devil.

Note here two characteristic titles of the devil, v. 44, The Murderer and the Liar.

IV. **The characteristics of sin.**

It is to miss the way; error.
It is to offend God.
It is to trespass, to pass the boundary of right and wrong.
It is to injure the soul. See notes in *S. Matthew* as above.

V. **The consequences of sin.**

Death. Rom. vi. 23.
Slavery. See above, v. 34.

Examples.—David in his fall and punishment.
Judas in his fall and remorse.
S. Peter in his fall and repentance.

Modern examples of the drunkard, the sensualist, the liar, the dishonest. Rom. vi. 21.

VI. **The Church's remedy against sin.**

Baptism, Absolution, the means of grace generally by which we are made strong.

[The teacher should write the six headings above on Blackboard.]

CHAPTER IX. 1-12

AND as *Jesus* passed by, he saw a man which was blind from *his* birth. 2. And his disciples asked him, saying, [1] Master, who did sin, this man, or his parents, that he [2] was born blind? 3. Jesus answered, Neither [3] hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4. [4] I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5. [5] As long as I am in the world, I am the light of the world. 6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed [6] the eyes of the blind man with the clay. 7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He

[1] Rabbi.
[2] should be.
[3] did this man sin.
[4] We.
[5] when.
[6] his eyes.

1-12. **The incident of the man born blind and his healing.**

1. See v. 8 and compare Acts iii. 2. Notice this as an act of healing congenital disease.

2. For the visitation of the sins of parents upon children, see Exod. xx. 5. The other alternative of the man's own sin, see also v. 34, may refer to some Jewish notion of the pre-existence of souls, if it is to be pressed into a literal meaning. But in any case it represents only some Jewish fancy, and has no sanction from our Lord.

For the general idea of the connection of sin and suffering, see the book of Job. See also S. Matt. ix. 2.

3. Evil is always an opportunity for the manifestation of God's power.

5. Cf. S. Mark viii. 23; vii. 33. This is a miracle worked by means, and has a bearing on sacraments in which outward means are used to spiritual ends.

7. Cf. the history of Naaman, 2 Kings v., and see the difficulties to faith sometimes attendant on this method of God's working.

Siloam. Cf. Isa. viii. 6; Neh. iii. 15; S. Luke xiii. 4.

'**Sent**' would refer to Him Whose goings forth are from everlasting. 'He that should come': Christ, chap. xvii. 3. It may have some reference to Siloam which means sent forth. The Bible gives little clue to the position of Siloam, but Josephus, who had often seen it, says it was situated between the hill of the upper city and the lower hill. It is identified with **Birket Silwan** which is an artificial pool constructed with enormous labour, probably in the reign of Hezekiah. A Hebrew inscription was discovered in 1880. The water is still used for drinking purposes, and there are many legends as to its efficacy in curing diseases of the eyes. See Hastings' *Dictionary, sub. voc.*

went his way therefore, and washed, and came seeing.
8. The neighbours therefore, and they which before had
seen him [7] that he was blind, said, Is not this he that sat
and begged? 9. [8] Some said, This is he: others *said*, He
is like him: *but* he said, I am *he*. 10. Therefore said they
unto him, How were thine eyes opened? 11. He answered
and said, [9] A man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to [10] the pool of
Siloam, and wash: and I went and washed, and I received
sight. 12. Then said they unto him, Where is he? He
said, I know not.

[7] that he was a beggar.
[8] Others.
[9] The man.
[10] omit 'the pool of.'

CHAPTER IX. 13-41

[1] bring.

[2] It was the sabbath on the day when.

THEY [1]brought to the Pharisees him that aforetime was blind. 14. And [2]it was the sabbath day when Jesus made the clay, and opened his eyes. 15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such [3]miracles? And there was a division among them. 17. They say unto the blind man again, What sayest thou of him, [4]that he hath opened thine eyes? He said, He is a prophet. 18. [5]But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20. His parents answered them and said, We know that this is our son, and that he was born blind: 21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, [6]that if any man did confess that he was Christ, he should be put out of the synagogue. 23. Therefore said his parents, He is of age; ask him.

[3] signs.

[4] in that.

[5] The Jews therefore.

[6] *so that.*

13-41. The sequel to the miracle.

14. For other miracles wrought on the Sabbath see S. Matt. xii. 9, etc.; S. Mark i. 21, 29; S. Luke xiii. 14; xiv. 1; S. John v. 10.
The making the clay on the Sabbath was the grievance in this case.

17. Note '**prophet**' here in its simplest and widest sense; a God-inspired man.

18. **The Jews** = The hostile section.

22. '**had agreed**,' *i.e.* had determined on a course of action, so that there should be no difficulty about his excommunication. Cf. S. Luke vi. 22; S. John xii. 42; xvi. 2.

24. Then again called they the man that was blind, and said unto him, [7] Give God the praise: we know that this man is a sinner. 25. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. 26. Then said they to him again, What did he to thee? how opened he thine eyes? 27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29. We know that God [8] spake unto Moses: *as for* this *fellow*, we know not from whence he is. 30. The man answered and said unto them, Why herein is [9] a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. 31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32. Since the world began was it not heard that any man opened the eyes of one that was born blind. 33. If this man were not [10] of God, he could do nothing. 34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the [11] Son of God? 36. He answered and said, [12] Who is he, Lord, that I might believe on him? 37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38. And he said, Lord, I believe. And he worshipped him. 39. And Jesus said, For judgment I am come into this world, that they which see not [13] might see; and that they which see

[7] Give glory to God.
[8] hath spoken.
[9] the marvel.
[10] from God.
[11] Margin, Son of Man.
[12] And who is He.
[13] may.

24. '**Give glory to God**' = Tell the whole truth. See Josh. vii. 19.

29. See S. Matt. xxi. 23-25.

34. **Turned him out of doors.**

37. Cf. chap. iv. 26.

38. 'In S. John "worship" is never used of the worship of mere respect.'—WESTCOTT. See iv. 20-24; xii. 20.

[14] become.
[15] those of.

[13] might [14] be made blind. 40. And [15] *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; [16] therefore your sin remaineth.

[6] omit 'therefore.'

LESSON XVI

Blindness

I. Show how many of our Blessed Lord's miracles are also parables.
This idea sanctioned by vv. 39-41 above.
And note especially the parabolic teaching of this miracle of healing, and compare:
The miraculous draught of fishes, and especially S. Luke v. 10.
The feeding of the multitude. Note especially chap. vi. 27.

II. **Blindness.**
Show that there is
Moral
Intellectual } blindness.
Spiritual

(1) **Moral blindness.** Isa. vi. 10; v. 20. This is the result of tampering with the conscience; until a man can even do evil conscientiously. Cf. Acts xxiii. 1; S. John xviii. 28.

(2) **Intellectual blindness.** Cf. The story of 'Eyes and no Eyes.'
Inability to see the wonders around in nature, or the beauties of art, or the imaginations of poetry.
The ignorant and unintelligent are blind as compared with the learned and intelligent.
Cf. Professor Drummond's description of what the same scene is to different things at the same time in the same surroundings. The sun and blue sky and air, to the stone, the tree, the bird and man, respectively (*Natural Law in the Spiritual World*).

(3) **Spiritual blindness.** See Rom. i. 19, 20; Isa. liii. 2; S. Luke iv. 24-27; xxiii. 16, etc.
So inability to understand the Scriptures, or the Sacraments, or the claims of Christ.

III. **The cure for blindness.**
The power and presence of Christ, or as here contact with Him.
Cf. In the Prayer Book Litany the cry of the blind man, S. Luke xviii. 38, 'O Son of David, have mercy upon us.'
Show how much we may lose, 'I do not wonder at what people suffer, I often wonder at what they lose.'—RUSKIN.

Additional Lesson by the Editor on Men Born Blind

Presentation.—In the healing of the impotent men our Lord had come into strong opposition with the Rabbinical teaching about the Sabbath, so much so that for the first time the Jews plotted His death, and He was forced to leave Jerusalem. He has now just returned and the first act He performs is to work a more notable miracle on the Sabbath. The object He has in view is to show that He is Lord of the Sabbath-day.

Step I.—Both these miracles were worked with design on the Sabbath, for both men would have been no worse for waiting. In both cases our Lord orders or does a work that in itself was not necessary, carrying a mat or rug, making clay, which as working and preparing medicine was against the 'traditions.'

Step II.—Both were made as public as possible: our Lord seems to go out of His way to attract attention to His doing or ordering what was unlawful. In the first He sends a man carrying his bed through the crowded streets of Jerusalem; in the second He sends a man through those streets with lumps of clay on his eyes.

Step III.—Notice the folly and sinfulness of the impotent man, and the cleverness and righteousness of the blind man. The former tries to get out of the difficulty he is in—the other before the Jewish Sanhedrin proves that our Lord is a prophet, so conclusively that the 'Jews' (S. John's word for the Sanhedrin) have no answer but abuse and persecution.

Step IV.—Notice the results. Our Lord finds both these men. To the impotent man He gives His most solemn warning, 'Sin no more lest a worse thing come upon thee.' To the blind man He reveals Himself as the Son of God.

Application I.—The same result is apparent now. To those who do not see the meaning of our Lord's words and works they are a terrible warning. To those who confess Him and worship Him, He reveals Himself as the Son of God.

Application II.—Our Lord for the last time proves that He is Lord of the Sabbath, foreshadowing that on the last Sabbath He would rest in the grave, on the next day change it to the Christian Sunday. This proves His divinity, as the 'Jews' clearly saw. He who could alter a commandment must be God.

BLACKBOARD SKETCH.

The Son of Man is Lord of the Sabbath-day.

The man who had always had his eyes open never saw.

The man blind from his birth saw at once.

'If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth.'

CHAPTER X. 1-6

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2. But he that entereth in by the door is [1] the shepherd of the sheep. 3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4. And when [2] he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

[1] a shepherd. Margin.

[2] when he hath put forth all his own.

1-6. The Allegory of the Sheepfold.

This chapter is connected in thought with the preceding. The poor excommunicated man suggests the fold, the shelter, and the leading and protecting power of Christ.

1. See notes on Lesson at the end of this chapter for details generally.

Thief, suggests fraud; **robber,** fraud with violence.

3. The porter. Cf. S. Mark xiii. 34; S. John xviii. 16.

Calleth by name. Cf. Isa. xliii. 1; xlix. 1; Rev. iii. 5; S. Luke x. 20; Exod. xxxiii. 12. See the author's *The Church Catechism the Christian's Manual*, chap. i. p. 12, etc.

4. putteth forth. For word see S. Luke x. 2. It is a word of compulsion. See also ix. 34, 35.

goeth before them. This is the eastern custom, unlike our own.

6. parable. See notes on Lesson.

CHAPTER X. 7-10

THEN said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8. All that ever came before me are thieves and robbers; but the sheep did not hear them. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10. The thief cometh not, but for to steal, and to kill, and to destroy: [2] I am come that they might have life, and that they might have *it* [3] more abundantly.

[1] Jesus therefore.

[2] I came.

[3] omit 'more.

7-10. The Allegory of the Door.

8. Those referred to in v. 1 climbing up by hurried and back ways.

CHAPTER X. 11-18

I AM the good shepherd: the good shepherd giveth his life for the sheep. 12. But he that is an hireling, and not [1] the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and [2] the wolf catcheth them, and scattereth the sheep. 13. [3] The hireling fleeth, because he is an hireling, and careth not for the sheep. 14. I am the good shepherd, and know my *sheep*, and am known of mine. 15. [4] As the Father knoweth me, [5] even so know I the Father: and I lay down my life for the sheep. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and [6] there shall be one fold, *and* one shepherd. 17. Therefore doth my Father love me, because I lay down my life, that I [7] might take it again. 18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

[1] a shepherd.
[2] The wolf snatcheth them and scattereth them.
[3] He fleeth.
[4] even as.
[5] and I know.
[6] they shall become one flock, one shepherd.
[7] may.

11. **The allegory of the good shepherd** = The beautiful shepherd. Cf. Ps. xxiii.

For the perils and hardships of an eastern shepherd's life see Gen. xxxi. 39, 40.

The figure of the Good Shepherd is a frequent symbol over the dead in the Roman catacombs.

13. '**Careth not for.**' Cf. 1 S. Pet. v. 7.

14, 15. There should be no full stop between these verses. Read 'I know mine and mine know Me, even as the Father knoweth Me and I know the Father.'

16. '**Shall hear.**' Acts xxviii. 28.

17. '**Therefore**' = For this reason, viz., that which follows.

18. Cf. S. Luke xxiii. 46.

'**This commandment,**' viz., to lay down life and to take it again.

LESSON XVII

The Allegories of the Shepherd and the Sheep

Read, for an exposition of this similitude of our Lord's, 'The Good Shepherd,' Sermon xxvii., *Easter Sermons*, vol. ii., Dr. Liddon.

Distinguish Fable, Myth, Parable, and Allegory.

Fable = an earthly story with an earthly meaning, obviously fictitious. See the two fables in O. T., Judges ix. 8-15; 2 Kings xiv. 9.

Myth = a legend, truth expressed in the garb of history.

Parable = a natural story with a spiritual meaning.

Allegory = a transparency in which the real persons and events are seen behind it.

I. **The first allegory** sets before us an open enclosure surrounded by a wall.

Within this enclosure many flocks are collected during the night.

These are under the charge of one man called here 'the porter.'

In the morning each shepherd comes to claim his flock from the porter, and leads them out.

If a robber comes to steal, he climbs over the wall.

Point out that the time of this first allegory is morning, when the shepherds come to claim their flocks.

Interpretation—

The fold = the Jewish Church.

The shepherd = the Messiah, who comes to claim His sheep.

The porter = S. John Baptist.

Thieves and robbers = The false teachers of the Jewish theocracy.

Show now how Jesus Christ comes to lead us out morning by morning for the day's work in the morning of life—vocation.

Avoid aimlessness in life.

II. **Second allegory.**

Time = midday.

The fold = a shelter or day enclosure, with an open door through which the sheep may go in and out and find pasture.

Interpretation—

The new fold = the Gospel enclosure in the new pastures.

The door = Christ. He is everything.

Lessons—

'Jesu, refuge of my soul,
Let me to Thy bosom fly.'

The protection of grace.

The warnings of the Creed.

'Thou art a place to hide me in.'

'Thou shalt keep them secretly in Thy tabernacle from the strife of tongues.'

III. **Third allegory.**

Time=evening.

The good, the true, the ideal Shepherd leads His flock to the fold, as in No. I.

The flock attacked by wolves.

While the hireling flees, He purchases safety for His sheep by laying down His life.

Interpretation—

Time. The evening=the days drawing near to His Passion.

The good shepherd=Jesus Christ.

The wolf=the persecuting Pharisees.

The hireling=the Jewish priesthood.

The death of the good shepherd=the death of Christ on the Cross.

Lessons—

The spring of temptation, like some furious beast, always awaits us—even at the last.

Christ dies that we may be forgiven=the Atonement.

He dies to make us good=Sanctification.

CHAPTER X. 19-42

THERE [1] was a division [2] therefore again among the Jews for these sayings. 20. And many of them said, He hath a devil, and is mad; why hear ye him? 21. Others said, These are not the [3] words of him that hath a devil. Can a devil open the eyes of the blind? 22. And it was [4] at Jerusalem the feast of the dedication, [5] and it was winter. 23. And Jesus walked in the temple in Solomon's porch. 24. [6] Then came the Jews round about him, and said unto him, How long dost thou [7] make us to doubt? If thou be the Christ, tell us plainly. 25. Jesus answered them, I told you, and ye [8] believed not: the works that I do in my Father's name, they bear witness of me. 26. But ye believe not, because ye are not of my sheep, [9] as I said unto you. 27. My sheep hear my voice, and I know them, and they follow me: 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. 29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of [10] my Father's hand. 30. I and [11] *my* Father are one. 31. [12] Then the Jews took

[1] arose.
[2] omit 'therefore.'
[3] sayings.
[4] the feast of the dedication at Jerusalem.
[5] omit 'and,' and connect other words with next verse.
[6] The Jews therefore.
[7] hold us in suspense.
[8] believe.
[9] omit 'as I said unto you.
[10] the Father's
[11] the Father.
[12] *Therefore.*

19-42. Further controversy and teaching at the Feast of the Dedication.

22. Between the Feast of Tabernacles and the Feast of the Dedication there was an interval of about two months.

For Feast of Dedication, see notes on vii. 3.

This feast would be calculated to raise hopes of Jewish deliverance. See 1 Macc. iv. 36, etc.

23. **Solomon's porch.** See Acts iii. 11; see Edersheim, *The Temple*, p. 25.

27. '**They follow me.**' 'Life is progress towards fuller knowledge, and not rest.'—WESTCOTT.

29. There is an ancient reading (see R.V. Margin) which runs, 'That which the Father hath given Me is greater than all.' The Church is stronger than all its foes. Cf. S. Matt. xvi. 18.

30. One essence, not one Person. So the Nicene Creed, 'Being of one substance with the Father.' That our Lord here distinctly asserts His Godhead, is seen from the fact that the Jews tried to stone Him for blasphemy. Cf. xvii. 22.

31. See Levit. xxiv. 16; 1 Kings xxi. 10; Acts vii. 58.

up stones again to stone him. 32. Jesus answered them, Many [13] good works have I shewed you from my Father; for which of those works do ye stone me? 33. The Jews answered him, [14] saying, For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God. 34. Jesus answered them, Is it not written in your law, I said, Ye are gods? 35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37. If I do not the works of my Father, believe me not. 38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I [15] in him. 39. [16] Therefore they sought again to take him: but he escaped out of their hand, 40. And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41. And many resorted unto him, and said, John did no [17] miracle: but all things that John spake of this man were true. 42. And many believed on him there.

[13] *beautiful.*

[14] omit 'saying.'

[15] in the Father.

[16] omit 'therefore.'

[17] sign.

33. On this text see Dr. Liddon, *Bampton Lectures*, No. iv.

35. **The reference is to Psalms lxxxii. 6.**

'If the Jews could tolerate that ascription of a lower and relative divinity to the corrupt officials who, theocratically speaking, represented the Lord Jehovah; surely, looking to the witness of His works, Divinity could not be denied to One who so manifestly wielded Divine power as did Jesus.'—Liddon, *Bampton Lectures*, iv. p. 279, eleventh edition.

As if He would say you are accustomed to the application of the word God to men, even corrupt men, in your sacred books, why do you object, even on your own showing, to the use of the term, even a lower term, 'Son of God,' to One who acts in the power of God?

Note the phrase '**the Scripture cannot be broken**,' of the permanent significance of the Old Testament, and compare S. Matt. v. 18.

40. See 1-28. See S. Matt. xix. 1; S. Mark x. 1. Cf. S. John iii. 23.

42. **There**, *i.e.* outside Judæa.

CHAPTER XI. 1-16

NOW a certain *man* was sick, *named* Lazarus, of Bethany, [1] the [2] town of Mary and her sister Martha. 2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5. Now Jesus loved Martha, and her sister, and Lazarus. 6. When he had heard therefore that he was sick, he abode [3] two days still in the same place where he was. 7. Then after that saith he to *his* disciples, Let us go into Judæa again. 8. *His* disciples say unto him, [4] Master, the Jews [5] of late sought to stone thee; and goest thou thither again? 9. Jesus

[1] Insert 'of.'
[2] the village.
[3] at that time.
[4] Rabbi.
[5] but now.

1-16. Our Lord's love for Lazarus.

1. Our Lord was now in Perœa, beyond Jordan.

The name Lazarus occurs again in the parable told us by S. Luke xvi. 20.

Lazarus = the help of God.

Many attempts to identify him with the rich young man or others are in reality without foundation.

Bethany, on the further slope from Jerusalem of the Mount of Olives. It was about two miles from the city.

For Martha and Mary, see S. Luke x. 38 and ff. Martha apparently was the elder, but Mary the more prominent sister.

2. See xii. 2. Mary of Bethany is not to be identified with the sinner of S. Luke vii. 37, nor is she the same as Mary Magdalene.

See *Handbook to S. Matthew* xxvi. 6-13, p. 201.

4. '**Glorified.**' See xii. 23. There may be in these words an allusion to the Passion, which was the glorifying of Christ, and to which Lazarus unconsciously contributed, as well as to the glory of God displayed in the miracle.

6. Note the delays of God as marks of His love, and see also once more the ordered life of Christ. Cf. chap. ii. 4.

As Lazarus had been four days dead on Christ's arrival, he probably was dead when the message came.

9. Cf. chap. ix. 4 : 'We are immortal until our work is done.'

See above on verse 6.

answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10. But if a man walk in the night, he stumbleth, because [6] there is no light in him. 11. These things said he: and after that he saith unto them, Our friend Lazarus [7] sleepeth; but I go, that I may awake him out of sleep. 12. [8] Then said his disciples, Lord, if he sleep, he shall [9] do well. 13. [10] Howbeit Jesus spake of his death: but they thought that he [11] had spoken of taking of rest in sleep. 14. [12] Then said Jesus unto them plainly, Lazarus is dead. 15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16. [13] Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

[6] the light is not in him.

[7] is fallen asleep.
[8] Therefore.
[9] recover. Margin, be saved.
[10] Now Jesus had spoken.
[11] spake.
[12] Jesus therefore.

[13] Thomas therefore.

10. Cf. S. Matt. vi. 22.

11. Cf. Acts vii. 60; xiii. 36; S. Matt. xxvii. 52. So '**The cemetery**' = sleeping place.

15. '**That I was not there.**'; 'As if death would have been impossible in the presence of Christ.'—WESTCOTT.

16. **Didymus** = The Twin. See chapters xx. 24; xxi. 2.

'**with Him**,' *i.e.* with Jesus. Note the despondency of S. Thomas, and cf. xiv. 5; xx. 24.

CHAPTER XI. 17-44

THEN [1] when Jesus came, he found that he had *lain* in the [2] grave four days already. 18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20. [3] Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. 21. [4] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22. [5] But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. 23. Jesus saith unto her, Thy brother shall rise again. 24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he [6] were dead, yet shall he live: 26. And whosoever liveth and believeth in me shall never die. Believest thou this? 27. She saith unto him, Yea, Lord: I [7] believe that thou art the Christ, the Son of God, which [8] should come into the world. 28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29. As soon as she heard *that*, she arose quickly, and came unto him. 30. Now Jesus was not yet come into [9] the town, but was in that place where Martha met him. 31. The

[1] *when therefore.* [2] tomb. [3] Martha therefore. [4] Martha therefore. [5] and. [6] die. [7] have believed. [8] that cometh. [9] village.

17-44. **The Raising of Lazarus.**

18. The modern name of Bethany, **El Azariyeh or Lazarieh**, is derived from this miracle.

19. Cf. Job ii. 13.

20. Note how the characters of the two sisters coincide with their description in S. Luke x. 38.

22. 'It is to be observed that Martha uses a word for the Lord's prayer, which the Lord uses of others (xiv. 13; xv. 16; xvi. 23), but never of Himself. See xvi. 26.'—WESTCOTT.

24. **The last day.** See vi. 39.
For the Jewish conception of Immortality, see author's *Religion*, pp. 88, 89.

Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, [10] saying, She goeth unto the [11] grave to weep there. 32. [12] Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, [13] he groaned in the spirit, and [14] was troubled. 34. And said, Where have ye laid him? They said unto him, Lord, come and see. 35. Jesus wept. 36. [15] Then said the Jews, Behold how he loved him! 37. [16] And some of them said, Could not this man, which opened the eyes [17] of the blind, have caused that even this man should not have died? 38. Jesus therefore again groaning in himself cometh to the [11] grave. It was a cave, and a stone lay [18] upon it. 39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. 40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41. Then they took away the stone [19] *from the place* where

[10] supposing that she was going.
[11] tomb.
[12] Mary therefore.
[13] was moved with indignation in spirit. Margin.
[14] troubled Himself. Margin.
[15] Therefore.
[16] But.
[17] of him that was blind.
[18] against.
[19] omit 'from . . . laid.'

33. For the word here translated 'groaned,' see S. Matt. ix. 30; S. Mark i. 43; xiv. 5. See also v. 38.

Clearly not a word expressing grief, but indignation.

It must always remain impossible to assert the cause of this visible emotion in our Lord.

But with reverence we may say, it may mean either that 'He checked His spirit with sternness,' exercising great self-restraint; or, He was indignant in spirit at the awful power of death; or at the attitude and thoughts of the Jews around Him.

Troubled Himself. Allowed Himself to express restrained emotion. It may be He shuddered.

35. **Shed tears.** Cf. S. Luke xix. 41. Note this of the perfect humanity of our Lord. Cf. iv. 6, 7; xix. 28; xx. 2.

37. A direct reference to the miracle of chap. ix.

41. They lifted up the stone, but Jesus lifted up His eyes.

Note our Lord's prayers. Not as ours, asking for things of which we are uncertain, but as placing Himself in conscious union with the Father.

the dead was laid. And Jesus lifted up *his* eyes, and said,
Father, I thank thee that thou [20] hast heard me. 42. And [20] heardest.
I knew that thou hearest me always: but because of the
people which stand by I said *it*, that they may believe
that thou [21] hast sent me. 43. And when he thus had [21] didst send.
spoken, he cried with a loud voice, Lazarus, come forth.
44. And he that was dead came forth, bound hand and
foot with graveclothes: and his face was bound about
with a napkin. Jesus saith unto them, Loose him, and let
him go.

CHAPTER XI. 45-57

[1] many therefore.

[1] THEN many of the Jews which came to Mary, and had seen the things which Jesus did, believed on

[2] went away.

him. 46. But some of them [2] went their ways to the Pharisees, and told them what things Jesus had done. 47. Then gathered the chief priests and Pharisees a council,

[3] signs.

and said, What do we? for this man doeth many [3] miracles 48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. 49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know

[4] do ye take account.
[5] you.

nothing at all, 50. Nor [4] consider that it is expedient for [5] us, that one man should die for the people, and that the whole nation perish not. 51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

[6] *Therefore.*

53. [6] Then from that day forth they took counsel together

45-57. Sequel to the Miracle.

47. **The chief priests.** The party of the Sadducees who, more than the Pharisees, took part against Christ.

48. **our place** = the temple and city.

49. **Caiaphas.** We are told (xviii. 13) that he had married the daughter of Annas, who still retained the title of high priest: see S. Luke iii. 2. Caiaphas had been appointed high priest by the Roman government, by whom he was subsequently deposed. The frequent changes of high priest, and the fact that the office had ceased to be a life appointment, showed the low estate to which the Jews had been brought by Rome. Most probably now, Annas was regarded as high priest *de jure*, Caiaphas as high priest *de facto*.

'Caiaphas' proper name was Joseph, and the name Caiaphas is the Syriac form of Cephas.'—Ellicott's *Commentary*, *in loc.*

That year, *i.e.* that fatal year. The high-priesthood was not an annual appointment, although at the time the changes were many and frequent.

51. The high priest gave inspired decision. See Num. xxvii. 21.

for to put him to death. 54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56. Then sought they for Jesus, and spake [7] among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57. Now [8] both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

[7] one with another.

[8] omit 'both.'

54. **Ephraim.** See 2 Chron. xiii. 19.

55. **The Jews' passover.** See ii. 13.

To purify themselves. See Acts xxi. 24.

LESSON XVIII

The Raising of Lazarus

Note this as the most wonderful of our Lord's miracles.
Recorded by S. John alone.
And having a real bearing on His arrest and death.
Miracles may harden as well as convince. Cf. S. Luke ii. 34; xvi. 31. Cf. chap. xi. 45, 46.

I. **Details of the Miracle.** See notes above.

Describe **Bethany** and its intimate connection with the scene of the Passion.

Lazărus. See note above as to his name. Show how his name lives on in 'lazar' and 'lazar-house,' from the beggar who bore this name in S. Luke xvi. 20.
Tell the legend that Lazarus asked our Lord if he must die a second time; and when he was told 'yes,' is said never to have smiled again.

Martha and Mary. Piece together the accounts of them in S. Luke x. 38, and in S. John.

Martha = the type of the active life.

Mary = the type of the contemplative life.

The tomb. Describe the Jewish mode of burying.

(*a*) Outside the town. S. Luke vii. 12.

(*b*) A cave. Gen. xxiii. 9; Isa. xxii. 16; S. Matt. xxvii. 60.

(*c*) In a garden. S. John xix. 41; or in a field, Gen. xxiii. 9; 2 Kings xxi. 18.

Describe our Lord's tomb in the details given by the Evangelists as illustrating this. Cf. also S. Matt. xxiii. 27, and note in *Handbook to S. Matthew*, p. 179.

Our Blessed Lord:

His divine foreknowledge: xi. 14.
His perfect humanity: xi. 33.
His sympathy: xi. 35.
His power: xi. 43.

II. **The real significance of this miracle, viz.: Christ's power over death.**

Cf. Lesson xii. in *Handbook to S. Matthew*, p. 69.

(1) **Christ raised the dead three times:**
As here in the case of Lazarus.
The widow's son: S. Luke vii. 12.
Jairus' daughter: S. Matt. ix. 18-26.

(2) **Christ raised Himself.** S. John ii. 19; Cf. Coloss. ii. 12.

(3) In Old Testament, 1 Kings xvii. 17-24; 2 Kings iv. 18-37; xiii. 21.

(4) Cf. The Creed: 'I believe in the Resurrection of the body'; that is, in a personal survival after death.

For the resurrection . . . body, see 1 Cor. xv.

Note this is more than a belief in the immortality of the soul.

Study the narrative in the Evangelists of our Lord's appearances after His resurrection as bearing on this.

Quote 1 Cor. xv. 19. For the doctrine of the Resurrection, see *Our Lord's Resurrection*, W. J. Sparrow Simpson, Oxford Library.

III. **The parabolic significance of this miracle.**

(1) **Jairus' daughter**, just dead, restored by Christ, represents the soul recovered after a first lapse into sin. Give the example of S. Peter.

(2) **The widow's son**, being carried out to burial, represents the soul already dead in trespasses and sins. Cf. S. Luke xiii. 8.

(3) **Lazarus** represents the pardoned sinner, four days dead, approaching corruption.

Cf. **The penitent thief.** See also S. Luke vii. 37.

Final lesson, Christ the Author and Giver of Life, Spiritual and Physical.

Recall how verses 25-26 are said at every funeral.

Final text—S. John v. 40.

Blackboard Sketch.

The object of the miracle is to prove 'I am the Resurrection and the Life.'

He could have said to the messengers what He said to the nobleman.

He was '**glad**' that Lazarus was dead.

He wept, looking down the ages, at the sorrow death would cause.

A contrast to His gladness. Glad at the knowledge that the whole Church would use His words at every funeral. Sorry at the havoc of death.

He worked each miracle of raising by **speaking** to the dead. It is no use our speaking to them, but they can hear the voice of God.

'All that are in the graves shall hear His voice and shall come forth.'

CHAPTER XII. 1-11

[1] therefore.
[2] omit 'which had been dead.'
[3] *therefore.*
[4] therefore.
[5] *therefore.*
[6] omit 'Simon's son.'
[7] 'took away,' or 'carried.'
[8] therefore.
[9] Suffer her to keep it against the day of My burying.

[1] THEN Jesus six days before the passover came to Bethany, where Lazarus was [2] which had been dead, whom he raised from the dead. 2. [3] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3. [4] Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4. [5] Then saith one of his disciples, Judas Iscariot, [6] Simon's *son*, which should betray him, 5. Why was not this ointment sold for three hundred pence, and given to the poor? 6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and [7] bare what was put therein. 7. [8] Then said Jesus, [9] Let her alone: against the day of my burying hath she

1-11. The anointing at Bethany.

See author's *Handbook to S. Matthew*, xxvi. 6-13, p. 201. See also S. Mark xiv. 3.

1. The passover was on Nisan 14. If that was on a Friday this year, this date would be the Saturday previous.

2. We are told by S. Matthew and S. Mark that this supper took place in the house of Simon the leper, who is not known. S. John here tells us that Lazarus was one of the guests, and that Martha served them: he may thus have been a friend of the family at Bethany, who had also himself been healed by our Lord. He has been thought to be the father of the household of Bethany. It is almost certain that this is not the same event as that recorded in S. Luke vii. 37-40.

3. Note once more the characteristics of Martha and Mary displayed.
ointment of spikenard. 'Genuine spikenard.' See marginal note on S. Mark xiv. 3, R.V.
Mary's name is not mentioned by S. Matthew or S. Mark in their narrative.

4. S. Matthew and S. Mark again omit here the traitor's name.

5. **pence**=denarii. A denarius=about 8½d.
S. Mark says 'more than three hundred pence,' and that some were very indignant with her.

7. The interpretation is difficult perhaps='Let this serve as My burial anointing.'

kept this. 8. For the poor always ye have with you;
but me ye have not always. 9. [10] Much people of the [10] The common people.
Jews therefore [11] knew that he was there: and they came [11] learned.
not for Jesus' sake only, but that they might see Lazarus
also, whom he had raised from the dead. 10. But the
chief priests consulted that they might put Lazarus also to
death; 11. Because that by reason of him many of the
Jews went away, and believed on Jesus.

8. See Deut. xv. 11.
S. John, who gives the woman's name, says nothing about her future fame in the Church.

LESSON XIX

The anointing at Bethany

I. Point out that there are two recorded anointings of our Lord. The one in this passage (cf. S. Matt. xxvi. 6-13; S. Mark xiv. 3-9), and that of S. Luke vii. 37.

The circumstances are different. In S. Luke vii. the place is the city, here it is Bethany. In the one the woman is a sinner, in the other Mary of Bethany; in the one the murmuring is against our Lord's receiving such a woman, in the other against the waste of money.

But there have been some who have identified the nameless sinner with S. Mary Magdalene and Mary of Bethany, but almost certainly they are three distinct people.

Enumerate the different Maries of Holy Scripture.

1. Mary the Blessed Virgin. 2. Mary Magdalene. 3. Mary, wife of Cleophas, sometimes called 'The other Mary.' 4. Mary of Bethany. 5. Mary, mother of John, surnamed Mark. 6. Mary, a Roman Christian, Rom. xvi. 6.

II. Piece together the incidents out of the three narratives.

(1) **In Bethany** (all three). The house of Simon the leper, S. Matt. and S. Mark.

(2) **Date** uncertain. S. Matt. and S. Mark. Six days before the Passover: S. John [as to chronology see notes on *S. Matthew*, p. 25].

(3) S. John mentions **the presence of Lazarus.**

(4) **The precious ointment.** S. Matt. and S. Mark: 'An alabaster box of very precious ointment.'

S. John, **a pound** of ointment of spikenard, very precious.

(5) S. Matt. and S. Mark mention that **the ointment was poured on His head.** S. John that it was **poured on His feet,** which Mary wiped with her hair.

(6) **S. Matt. The indignation** as coming from the disciples.

S. Mark. 'Some had indignation.'

S. John. One of His disciples, Judas, and the reason.

(7) **S. Matthew and S. Mark** say that our Lord prophesied her future fame.

S. John merely gives her name.

III. (1) Draw out the lesson of devotion to our Lord, and compare the coming of the Magi with their gifts, noting especially the myrrh. Cf. v. 7.

Show that our Lord's praise here supplies the underlying sanction of beauty in church building, decoration, music, ritual, etc. Illustration—The monk who was blamed for spending so much time on the illumination of his Psalter, and his answer, 'I pour the precious ointment on the body of the Lord.'

(2) Incidentally show the respect to be shown to the dead, reverence at funerals, memorials of the dead, etc. Cf. Acts viii. 2 : ix. 37.

BLACKBOARD SKETCH.

A different anointing from that by the woman who was a sinner at a different place.

Our Lord praised this woman (whenever He praised, which was seldom, He praised greatly).

Yet His praise would not have been fulfilled had not three gospels been written.

The onlookers blamed.

Nothing is too good for God.

Nothing is waste that is given to Him.

CHAPTER XII. 12-19

ON the next day [1] much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13. Took [2] branches of palm trees, and went forth to meet him, and cried, Hosanna: [3] Blessed is the King of Israel that cometh in the name of the Lord. 14. And Jesus, when he had found a young ass, sat thereon; as it is written, 15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. 17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18. For this cause the people also met him, for that they heard that he had done this miracle. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

[1] the common people. Margin.

[2] the branches of the palm-trees.

[3] Blessed is He that cometh in the name of the Lord, even the King of Israel.

12-19. **The triumphal entry into Jerusalem.**

See author's *Handbook to S. Matthew*, xxi. 1-11, p. 159. See also S. Mark xi. 1-11; S. Luke xix. 29-45.

12. **The next day**, *i.e.* our Sunday. The common people that were come to Jerusalem were probably Galilæans in contrast with the Jews.

13. Cf. 1 Macc. xiii. 51.

Hosanna. Ps. cxviii. 25. Save, we pray Thee.

15. Zech. ix. 9, 'a young ass.' S. Mark xi. 2, a colt. So S. Luke xix. 30. S. Matt. xxi. 2, an ass and a colt.

16. **understood not.** See ii. 22.; S. Luke xxiv. 25.

18. Note here the two crowds, the one that started with Him from Bethany, and the other that went to meet Him from Jerusalem.

LESSON XX

The Triumphal Entry into Jerusalem

I. Describe the events of Palm Sunday.

S. Matt. xxi. 1-11; S. Mark xi. 1-11; S. Luke xix. 29-45.

1. Give especial attention to the topography. The relative positions of Jerusalem and the Mount of Olives. The position of Bethany, the brook Kedron, the valley of Jehosaphat.

2. Description of the scene. Set out clearly the two crowds, the one starting with our Lord from Bethany, the other coming from Jerusalem to meet Him.

3. Contrast and piece together the accounts of the four Evangelists.

(1) **The place.**

S. Matt. Bethphage and the Mount of Olives.

S. Mark. Bethphage and **Bethany.**

S. Luke. The same.

S. John. By implication Bethany.

(2) **The preliminaries.**

S. Matt. Two disciples sent for the ass and colt.

S. Mark. The same, for a colt tied on which never man sat. Opposition of the owners.

S. Luke. The same.

S. John. Omits, simply 'when He had found a young ass.'

(3) **Conduct of the multitude.**

S. Matt. The ass and the colt brought, clothes spread on them, and our Lord sat upon one of them.
They spread their garments; cut down branches. Messianic cries.

S. Mark. The same. Our Lord sat upon the colt.

S. Luke. The same.

S. John. They took branches of palm-trees. Messianic cries. Our Lord seated on a young ass.

(4) **Our Lord's conduct.**

S. Matt. He enters Jerusalem and the Temple.

S. Mark. Enters the Temple, and looks round on all things, and goes back to Bethany in the evening.

S. Luke. Our Lord meets with opposition from Pharisees. He weeps over the city from the Mount of Olives.
(N.B. v. 45 of S. Luke xix. probably describes the events of Monday in Holy week.)

S. John. Omits.

4. Show the significance of the name Palm Sunday, and illustrate by modern custom.

II. **Lesson of Palm Sunday.**

1. **The retirement of Bethany**, from which our Lord went and to which He returned.

Point out the value of quiet. Quiet times and places, youth and childhood; times of prayer; Sundays; home, quiet spheres of work; as preparation for great crises.

2. **The fickleness of popularity.** How little it means.

'Hosannah' followed by 'crucify.' 'In all time of our tribulation; in all time of **our wealth** . . . Good Lord, deliver us.'

We must learn to stand alone. Read S. Matt. v. 11, 12; S. Luke vi. 26.

3. **Our Lord's sorrow over wasted opportunities.** Cf. His grief here, and His tears in S. John xi. 35.

4. **Our Lord's visit to the Temple.** His comprehensive gaze, seeing and marking how all the evil traffic had returned, see S. John ii. 13-18.

Noting for future discipline.

The look of the Lord, in tenderness and in wrath. Quote Malachi iii. 1, etc.

BLACKBOARD SKETCH.

(The best B.B. will be a sketch of the locality.)

This event had been prophesied. Zech. ix. 9.

Behold thy King cometh unto thee.

They greet Him as king now.

Within a week the signs of His kingship will be a mock inscription, a crown of thorns, and a thief's acknowledgment.

CHAPTER XII. 20-42

AND there were certain Greeks among them that came up to worship at the feast: 21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22. Philip cometh and telleth Andrew: and again [1] Andrew and Philip tell Jesus. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it [2] abideth alone: but if it die, it bringeth forth much fruit. 25. He that loveth his life [3] shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. 27. Now is my soul troubled;

[1] 'Andrew cometh and Philip, and they.'

[2] by itself alone.

[3] loseth.

20-42. The coming of the Greeks and the sequel.

20. This event probably happened on the Tuesday in Holy Week. See note at the end of this chapter.

Cf. this coming of the Gentiles at the end of the Ministry with the coming of the Magi at the beginning of His life on earth.

These from their name 'Greeks' were not Greek-speaking Jews. 'Hellenists,' probably 'proselytes of the gate.' Cf. Acts viii. 27.

21. Perhaps attracted by S. Philip's Greek name.

22. **Andrew and Philip.** See i. 44; vi. 7, 8; S. Mark iii. 18.

S. Andrew has also a Greek name.

23. It is not stated whether the Greeks came with the apostles.

The hour. See xiii. 1, and ii. 4.

Son of Man. See note on ch. i. 51.

be glorified. By His Passion and Death. See vii. 39; xi. 4, and below, v. 32.

24. **'a corn of wheat.'** Cf. 1 Cor. xv. 36.

25. 'Selfishness is the destruction of life.'—WESTCOTT. Cf. S. Matt. x. 38; S. Luke xvii. 33.

26. Cf. Rev. xxii. 3.

27. Cf. S. Matt. xxvi. 39. This would seem to be an anticipation of the conflict in Gethsemane, as our Lord now faces death.

'For this cause,' *i.e.* **that I might enter into this conflict.**

and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28. Father, glorify thy name. [4] Then came there a voice [5] from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. 29. The [6] people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. 30. Jesus answered and said, This voice came not because of me, but for your sakes. 31. Now is the judgment of this world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth, will draw all *men* unto [7] me. 33. This he said, signifying what death he should die. 34. [8] The people answered him, We have heard out of the law that [9] Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, [10] lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36. While ye have light, believe in the light, that ye may [11] be the children of light. These things spake Jesus, and departed, and did [12] hide himself from them. 37. But though he had done so many [13] miracles before them, yet they believed not on him: 38. That the [14] saying of

[4] There came therefore.
[5] out of.
[6] multitude.
[7] Myself.
[8] The multitude.
[9] The Christ.
[10] that darkness overtake you not.
[11] become sons of light.
[12] was hidden. Margin.
[13] signs.
[14] word.

28. For other instances of the voice from Heaven, see S. Mark i. 11; ix. 7. For an example of a voice articulate to some and not to others, cf. Acts ix. 4, 7, and xxii. 9; xxvi. 14.

31. Cf. S. Luke ii. 34.

'**The prince of this world.**' Cf. xiv. 30; xvi. 11; Ephes. ii. 2; vi. 12; 2 Cor. iv. 4.

32. '**Lifted up.**' Cf. iii. 14; viii. 28; Acts ii. 33; v. 31.

'**Will draw.**' Hos. xi. 4.

34. '**abideth for ever.**' See Isa. ix. 7; Ps. cx. 4.

37. Cf. chap. xxi. 25. S. John actually records only eight miracles:—(1) The turning the water into wine. (2) Healing the impotent man. (3) Healing the nobleman's son. (4) Feeding the five thousand. (5) The walking on the sea. (6) Restoring sight to the man born blind. (7) Raising of Lazarus. (8) The second miraculous draught of fishes. Malchus is mentioned, but not his healing, and his name is only given by S. John.

38. See Isa. liii. 1.

Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath
[15] For this cause. the arm of the Lord been revealed? 39. [15] Therefore they could not believe, because that Esaias said again, 40. He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with
[16] should turn. *their* heart, [16] and be converted, and I should heal them.
[17] because. 41. These things said Esaias, [17] when he saw his glory, and
[18] he spake. [19] even of. [18] spake of him. 42. Nevertheless [19] among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of
[20] glory. the synagogue: 43. For they loved the [20] praise of men more than the [20] praise of God. 44. Jesus cried and said, He that believeth on me, believeth not on me, but on him
[21] beholdeth. that sent me. 45. And he that [21] seeth me [21] seeth him that sent me. 46. I am come a light into the world, that who-
[22] the darkness. soever believeth on me should not abide in [22] darkness.
[23] sayings, and keep them not. 47. And if any man hear my [23] words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48. He that rejecteth me, and receiveth
[24] sayings. not my [24] words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
[25] For I spake not from Myself. 49. [25] For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

40. See Isa. vi. 9. This prophecy is quoted again in S. Matt. xiii. 14, 15; S. Mark iv. 12; S. Luke viii. 10; Acts xxviii. 26, 27; Rom. xi. 8. Christ does not say things in order to blind unbelievers, but He foretells this blinding as the certain consequence of an unbelieving heart when brought face to face with truth.

S. John's quotation gives the sense, rather than the words, of the prophecy, and differs from it in several ways.

42. Among these were Nicodemus and Joseph of Arimathea.

48. **The last day**—a phrase peculiar to S. John, but cf. 1 Cor. xv. 52. Note this passage of the intense importance of revelation, and cf. S. Luke xvi. 29-31.

49. 'What I should say, and how I should say it.'

APPENDED NOTE

The probable order of the events of Holy Week

Palm Sunday.

Our Lord rides from Bethany to Jerusalem over the Mount of Olives in triumph: S. Matt. xxi. 1-11; S. Mark xi. 1-10; S. Luke xix. 29-44; S. John xii. 12-19.
He weeps over Jerusalem: S. Luke xix. 41.
He enters the Temple.
Looks round on all things: S. Mark xi. 11.
And returns in the evening to Bethany.

Monday.

He goes with the Twelve to Jerusalem.
He curses the barren fig-tree: S. Matt. xxi. 18-22; S. Mark xi. 12-14.
He enters and cleanses the Temple: S. Matt. xxi. 12-13; S. Mark xi. 15-18; S. Luke xix. 45, 46.
He heals the blind and lame, and receives the hosannas of the children: S. Matt. xxi. 14-16.
In the evening returns to Bethany: S. Mark xi. 19.

Tuesday.

He goes with the Twelve from Bethany to Jerusalem, early, and on the way He draws the lesson from the fig-tree of faith in God. See S. Mark xi. 20-26; S. Matt. xxi. 20, 22.
He spends a day of controversy in the Temple.
Deputation from the Sanhedrin.

1. Of His authority, by the Pharisees: S. Matt. xxi. 23; cf. S. Mark xi. 27, etc.; S. Luke xx. 1, 2.

   This is met by a question concerning S. John Baptist, and by three parables, all significant—(*a*) the Two Sons; (*b*) the Wicked Husbandmen; (*c*) the Wedding-Feast: S. Matt. xxi. 24-xxii. 14.

   For the parable of the Wicked Husbandmen, see also S. Mark xii. 1-12; S. Luke xx. 9-18.

2. Of paying tribute, proposed by the Herodians: S. Matt. xxii. 15, etc.; S. Mark xii. 13, etc.; S. Luke xx. 20-22.

3. Of the Resurrection, proposed by the Sadducees; S. Matt. xxii. 23, etc.; S. Mark xii. 18, etc.; S. Luke xx. 27-33.

4. Of the woman taken in adultery, proposed by the Pharisees: S. John viii. 3-11.

5. He answers a question about the great commandment: S. Mark xii. 28-34; S. Matt. xxii. 35, 36.

6. He Himself asks a question about David's Son: S. Matt. xxii. 41, etc.; S. Mark xii. 35, etc.; S. Luke xx. 41-44.

7. Stern denunciation of the Pharisees: S. Matt. xxiii.; S. Mark xii. 38, etc.; S. Luke xx. 45-47.
8. The widow's two mites: S. Mark xii. 41, etc.; S. Luke xxi. 1-4.
9. The incident of the Greeks, and the voice from heaven: S. John xii. 20-36.

Tuesday.

10. At evening He leaves the Temple, and from the Mount of Olives predicts the fall of Jerusalem and the end of the world. The parables of the Virgins, the Talents, the Sheep and the Goats. He returns to Bethany: S. Matt. xxiv. 1; xxv. 46. Cf. S. Mark xiii. 1, etc.; S. Luke xxi. 5 to end of chapter.

Wednesday in Holy Week.

Our Lord stays in retirement at Bethany.
Judas bargains to betray Him: S. Matt. xxvi. 14-16; S. Mark xiv. 10-11; S. Luke xxii. 3-6.

Thursday = Maundy-Thursday.

Our Lord stays in retirement at Bethany until the evening, while He sends SS. Peter and John to prepare the Passover at Jerusalem: S. Matt. xxvi. 17-19; S. Mark xiv. 12-16; S. Luke xxii. 7-13.

In the evening, when, according to the Jewish reckoning, Nisan 14 had commenced, He returns to Jerusalem with His disciples: S. Matt. xxvi. 20; S. Mark xiv. 17.

In the upper room at Jerusalem—

1. He washes the disciples' feet: S. John xiii. 2-17.
2. He sits down with the Twelve to the Last Supper: S. Matt. xxvi. 20; S. Mark xiv. 18; S. Luke xxii. 14-18.
3. He institutes the Holy Eucharist: S. Matt. xxvi. 26-29; S. Mark xiv. 22-25; S. Luke xxii. 19, 20.
4. He indicates the traitor: S. Matt. xxvi. 21-25; S. Mark xiv. 18-21; S. Luke xxii. 21-23; S. John xiii. 21-29.
5. The departure of Judas: S. John xiii. 30.
6. The warning of the apostles, especially of S. Peter: S. Matt. xxvi. 31-33; S. Mark xiv. 29-31; S. Luke xxii. 31-38.
7. The last discourse: S. John xiv.
8. After the hymn they go to the Mount of Olives: S. Matt. xxvi. 30; S. Mark xiv. 26; S. Luke xxii. 39; S. John xviii. 1. He resumes His last discourse: S. John xv., xvi., xvii.
9. Gethsemane: S. Matt. xxvi. 36; S. Mark xiv. 32-42; S. Luke xxii. 39; S. John xvii. 1, 2.

Thursday = Maundy-Thursday.

10. The Agony: S. Matt. xxvi. 37-46; and especially S. Luke xxii. 41-46.
11. The betrayal: S. Matt. xxvi. 47-55; S. Mark xiv. 43-45; S. Luke xxii. 47-49; S. John xviii. 3-9.
12. Malchus: S. Mark xiv. 46, 47; S. Luke xxii. 50, 51; S. John xviii. 10, 11.
13. The flight of the Apostles: S. Matt. xxvi. 56; S. Mark xiv. 50-52.
14. He is taken to the house of Annas: S. Mark xiv. 53; S. Luke xxii. 54; S. John xviii. 12-14.

Good Friday. Beginning in the very early morning, perhaps about 3 A.M.

The Trial.

1. There appear to be six different stages in the trial of our Lord—
   (1) Before Annas: S. John xviii. 12, 13, 19-24.
   (2) Before Caiaphas: S. Matt. xxvi. 57 to end; S. Mark xiv. 53 to end; S. Luke xxii. 54-65; S. John xviii. 24.
   (3) Before the Sanhedrin: S. Matt. xxvii. 1, 2; S. Mark xv. 1*a*; S. Luke xxii. 66-71.
   (4) Before Pilate, now residing in Herod's palace; S. Matt. xxvii. 2; S. Mark xv. 1*b*-5; S. Luke xxiii. 1-6; S. John xviii. 28-38. This most in detail, as S. John was probably there.
   (5) Before Herod: S. Luke xxiii. 7-12.
   (6) Again before Pilate: S. Matt. xxvii. 15-25; S. Mark xv. 6-15; S. Luke xxiii. 13-25; S. John xviii. 39, 40. This contains the incident of Barabbas.
2. Judas destroys himself: S. Matt. xxvii. 3-10.
3. Our Lord is led to Calvary: S. Matt. xxvii. 31.
   The way of the Cross.
   The daughters of Jerusalem: S. Luke xxiii. 27, etc.
   Simon of Cyrene bears the Cross: S. Matt. xxvii. 32; S. Mark xv. 21; S. Luke xxiii. 26.
4. S. John and the three Maries stand by the Cross; S. John xix. 25.
5. At the third hour He refuses the wine mingled with myrrh: S. Matt. xxvii. 34; S. Mark xv. 23.
6. His garments are parted: S. Matt. xxvii. 35; S. Mark xv. 24; S. Luke xxiii. 34; S. John xix. 23, 24.

7. The two robbers and the mockery of the crowd: S. Matt. xxvii. 38, 39; S. Mark xv. 27; S. Luke xxiii. 32, 33; S. John xix. 18.
8. The words on the Cross—
   (1) 'Father, forgive them,' etc.; S. Luke xxiii. 34.
   (2) 'To-day shalt thou be with Me,' etc.; S. Luke xxiii. 43.
   (3) 'Woman, behold thy Son,' etc.; S. John xix. 26, 27.
   (4) 'Eloi, Eloi,' etc.: S. Matt. xxvii. 46; S. Mark xv. 34.
   (5) 'I thirst': S. John xix. 28.
   (6) 'It is finished'; S. John xix. 30.
   (7) 'Father, into Thy hands,' etc.: S. Luke xxiii. 46.
9. The accompanying incidents—
   (1) The penitence of the robber: S. Luke xxiii. 39-43.
   (2) The leading away of the Blessed Virgin by S. John: S. John xix. 27.
   (3) The thick darkness from sixth to ninth hour: S. Matt. xxvii. 45; S. Mark xv. 33; S. Luke xxiii. 44, 45.
   (4) The tasting of the vinegar placed on hyssop: S. Matt xxvii. 48; S. Mark xv. 36; S. Luke xxiii. 36; S. John xix. 29.
10. He gives up the ghost at the ninth hour: S. Matt. xxvii. 50; S. Mark xv. 37; S. Luke xxiii. 46; S. John xix. 30.
11. The earthquake; the rending of the veil; the opening of the graves: S. Matt. xxvii. 51; S. Mark xv. 38; S. Luke xxiii. 45.
12. The piercing of His side: S. John xix. 34.
13. The witness of the centurion: S. Matt. xxvii. 54; S. Mark xv. 39; S. Luke xxiii. 47.

In the evening, the coming of S. Joseph of Arimathea and Nicodemus, who obtain the body from Pilate, and lay it in the rock-hewn tomb.

S. Mary Magdalene and other women note the place of burial, and return to buy spices.

Pilate, requested by the Sanhedrin, sets a watch.

S. Matt. xxvii. 57-66; S. Mark xv. 42-47; S. Luke xxiii. 50-55; S. John xix. 38-42.

Good Friday.

Holy Saturday. A day of rest according to the commandment: S. Luke xxiii. 56.

From *Handbook to S. Matthew*, p. 160, 161, etc.

CHAPTER XIII. 1-20

NOW before the feast of the passover, [1] when Jesus knew that his hour was come that he should depart out of this world unto the Father, having

[1] Jesus knowing.

1-20. The Last Supper. The washing of the disciples' feet.

1. The chronology is unusually difficult, and also the question as to the precise relation of the Last Supper to the Jewish Passover.

All the Evangelists agree as to the name of the day of the crucifixion, namely, that it was *the day of the preparation* (so S. Matt. xxvii. 62; S. Mark xv. 42; S. Luke xxiii. 54; S. John xix. 31) and the day before the Sabbath.

This name of 'the preparation' might be given to it, either because it was the preparation for the weekly Sabbath or the preparation for the Passover. The preparation of the Passover took place on Nisan 14, *i.e.* according to our reckoning of the week, at six o'clock on Thursday until six o'clock on Friday, after which Nisan 15 would begin, the day on which the Passover was eaten. So S. Mark xiv. 12: 'the first day of unleavened bread, when they *killed* the Passover.' So S. Luke xxii. 7: 'the day of unleavened bread, when the Passover must be *killed*.' So here, v. 17: 'the first day of the feast of unleavened bread—where wilt Thou that we *prepare* for Thee to eat the Passover?' This question would probably be asked on Thursday, Nisan 13, just before sunset, when Nisan 14 or the preparation day began.

Two things took place at the beginning of the day, after sunset: one, the putting away of the leaven, and the second, the slaying of the Paschal Lamb, between the two evenings (Exod. xii. 6), *i.e.* between the first decline and setting of the sun on the preparation day.

S. John makes it quite clear that Thursday, six o'clock, and Friday up to six o'clock, was not the Passover day. See S. John xiii. 29; xviii. 28, and see also all the work which was done on the preparation day, which could not have been done on the Passover day.

What then was the nature of the Last Supper, if it took place on the preparation day, nearly twenty-four hours before the true Passover: and when was our Lord's Passover held?

S. Matt., S. Mark, S. Luke all speak of this meal as a Passover, while S. John says it was *before* the feast of the Passover: v. 1, 29; xviii. 28.

If Thursday evening was the beginning of Nisan 14, the Paschal Lamb could not possibly be *eaten then*; the lamb was taken away to be slain between three and five on that day (Friday), and was eaten after sunset, as soon as it was dark on the beginning of Nisan 15.

The true solution, then, is probably this, that our Lord partook of a supper which was of a Paschal nature, but twenty-four hours before the proper time; that He Himself was the Paschal Lamb slain at the very hour when the Jews slew their Lambs, viz. at three o'clock in the afternoon of the preparation day.

And notice that the Evangelists who call the Last Supper a Passover, make no mention of a lamb.—*Handbook to S. Matthew*, pp. 205, 206.

His hour was come. See ii. 4; vii. 6; xi. 9.

loved his own which were in the world, he loved them
2 during supper. 3 already.
unto the end. 2. And [2] supper being ended, the devil having [3] now put into the heart of Judas Iscariot, Simon's *son*, to betray him. 3. Jesus knowing that the Father had given all things into his hands, and that he was come
4 goeth unto.
from God, and [4] went to God. 4. He riseth from supper, and laid aside his garments ; and took a towel, and girded
5 *the* bason.
himself. 5. After that he poureth water into [5] a bason, and began to wash the disciples' feet, and to wipe *them*
6 *Therefore.*
with the towel wherewith he was girded. 6. [6] Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ? 7. Jesus answered and said unto him, What I do thou knowest not now ; but thou
7 understand.
shalt [7] know hereafter. 8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands
8 bathed.
and *my* head. 10. Jesus saith to him, He that is [8] washed

His own. Cf. i. 11 ; xvii. 6.

Unto the end, either to the uttermost, or to the end of His ministry and earthly life.

2. **Already.** See S. Matt. xxvi. 14.

For the local title **Iscariot** see chap. vi. 71.

4. His upper garments which would impede action.

Dean Farrar suggests that this action of washing the feet was a rebuke with reference to a dispute about precedence among the apostles perhaps in taking their seats. See S. Luke xxii. 24 as an example. He does to them what one of them should have offered to do for Him.

5. Cf. Ezek. xvi. 9.

6. Some have conjectured that our Lord began with S. Peter. There is an old tradition that He began with Judas.

8. See the necessity of accepting God's methods even when we do not understand them. The sacramental system of the Church is as much a part of the fundamental truths of religion as other things which may seem to us to be more important. Cf. Naaman, 2 Kings v. 11, 12.

9. Note the impetuous character of S. Peter, now as always.

10. The washing of the feet of the bathed man is like the frequent absolutions pronounced over good and earnest people in the Church services, when they have already been forgiven. As a man walking along a road gets dusty, so the walk through life brings its own defilements.

needeth not [9] save to wash [9] *his* feet, but is clean every whit: and ye are clean, but not all. 11. For he knew [10] who should betray him; therefore said he, Ye are not all clean. 12. So after he had washed their feet, and had taken his garments, and was [11] set down again, he said unto them, Know ye what I have done to you? 13. Ye call me [12] Master and Lord: and ye say well; for *so* I am. 14. If I then, [13] *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15. For I have given you an example, that ye should do as I have done to you. 16. Verily, verily, I say unto you, [14] The servant is not greater than his lord; neither [15] he that is sent greater than he that sent him. 17. If ye know these things, [16] happy are ye if ye do them. 18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth [17] bread with me hath lifted up his heel against me. 19. [18] Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. 20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

[9] omit 'save' and 'his feet.' Margin.
[10] him *that was betraying Him.*
[11] reclined. Margin.
[12] Teacher. Margin.
[13] the Lord and the Master, or Teacher. Margin.
[14] a servant.
[15] one that is.
[16] blessed.
[17] My bread.
[18] from henceforth.

14. Cf. 1 Tim. v. 10.

16. '**The servant is not,**' etc. Note this proverb used in a different connection: S. Matt. x. 24; S. Luke vi. 40; and quoted below, xv. 20.

'**He that is sent**'=an apostle.

18. See Ps. xli. 9.

But that=but I so chose **that**, etc.

'**Lifted up his heel**'—'Magnified his heel': Septuagint—perhaps as of spurning.

19. The time for reticence as to the traitor is passed.

20. See S. Matt. x. 40.

The dignity of the mission which I have conferred upon you is not annulled by the failure of one of your number.

LESSON XXI

The Washing of the Disciples' Feet

I. Point out that there were three great incidents at the Last Supper. (1) The washing of the feet mentioned only by S. John. (2) The indication of the traitor. (3) The institution of the Holy Eucharist, omitted by S. John.

II. Point out that the day on which these events happened has received the name of **Maundy-Thursday** in England = **Dies Mandati**, the day of the command. See note on v. 34.

III. Give the salient points in the narrative.

(1) **The occasion.** See v. 1.

(2) **The place.** S. Matt. xxvi. 17, 19; S. Mark xiv. 12-16; S. Luke xxii. 7-13.

(3) **The possible origin of our Lord's action.** Neglect on the part of the apostles, and contention which had arisen as to precedence.

(4) **The extreme solemnity of even trifling actions sometimes in God's sight.**

'When Jesus knew . . . unto the end.' See also v. 3. 'Jesus knowing,' etc.
'There is nothing little in this world so long as the good God concerns Himself with all.'
2 Kings v. 13.

(5) Describe the *minutiæ* here given by the Evangelist.
To this day in distributing the Royal Maundy on Maundy-Thursday, the Lord High Almoner is vested in that which is reminiscent of the towel, which was used on this occasion.
Cf. S. Luke xxii. 27.

(6) S. Peter's action. Show its consistency with his recorded actions elsewhere—impulsive generosity which does not stop to think.

(7) Our Lord's lesson from it.

IV. **Point out historically** how the Church has in various parts literally observed this custom in remembrance of this action of our Lord's, perhaps since the 4th century: certainly since the 7th. James the II. was the last English Sovereign who performed it, but the Lord High Almoner performed the ceremony as his representative as late as 1731.
There is a special office for the distribution of the Royal Alms on Maundy-Thursday in Westminster Abbey.

V. **Draw out the lessons.**

(1) **Humility.** So **the Incarnation**: 'When Thou tookest upon Thee to deliver man,' etc. *Te Deum.* See Collect, First Sunday in Advent.

The Crucifixion. Phil. ii. 8. See also Collect for Palm Sunday.

The rejection and scorn bestowed upon Him. Heb. xii. 3.

(2) **The danger of Rivalry.** S. Luke xxii. 24.

There is a good and a bad rivalry. S. Luke xiv. 11; Phil. ii. 3; S. Matt. v. 16; Heb. x. 24.

(3) **The value of Service.** Rev. xxii. 3; S. Matt. xxv. 14, etc.

Illustrate by '**A stagnant pool**,' '**Machinery out of gear.**' S. Luke xiii. 7.

VI. Conclusion. Acts ix. 6.

And—'First give thyself wholly to God; and then to the work which God gives thee to do.'

BLACKBOARD SKETCH.

This washing is before the Institution of the Blessed Sacrament.

The Prayer for Purity teaches the same lesson.

The brazen laver in the Tabernacle taught it also.

'Blessed are the pure in heart for they shall see God.'

CHAPTER XIII. 21-30

WHEN Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22. [1] Then the disciples looked one on another, doubting of whom he spake. 23. Now [2] there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24. Simon Peter therefore beckoned to him, [3] that he should ask who it should be of whom he spake. 25. He [4] then lying on Jesus' breast saith unto him, Lord, who is it? 26. Jesus answered, He it is, [5] to whom I shall give a sop, when I have dipped *it*. [6] And when he had dipped the sop, [7] he gave *it* to Judas Iscariot, *the son* of Simon. 27. And after the sop Satan entered [8] into him. [9] Then said Jesus unto him, That thou doest, do [10] quickly. 28. Now no man at the table knew for what intent he spake this unto him. 29. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. 30. He [11] then having received the sop went immediately out: and it was night.

[1] omit 'then.'

[2] There was at the table reclining in Jesus' bosom.

[3] 'and saith unto him, tell us who it is,' etc.

[4] leaning back as he was.

[5] for whom I shall dip the sop and give it him.

[6] Therefore.

[7] He taketh and giveth it to Judas, son of Simon Iscariot.

[8] then . . . into him.

[9] Therefore

[10] more quickly.

[11] *therefore.*

21-30. **The indication of the traitor.**

22. Cf. S. Luke xxii. 23; S. Matt. xxvi. 22-26; S. Mark xiv. 18-22.

23. '**Whom Jesus loved.**' This is the first time this title is given, at this special manifestation of it. See xix. 26; xxi. 7, 20.' See also S. John xx. 2, but the word for love used there is different.

25. This indicates a change of posture on the part of S. John; he had been leaning on the bosom the full fold of the dress, now he leans back on Jesus' breast. See xxi. 20.

26. See S. Matt. xxvi. 25.

The sop. Cf. Ruth. ii. 14. Either a morsel given as a special act of friendship; or if the Supper was of a Paschal nature 'a piece of the unleavened bread dipped in the broth made of bitter herbs.'—ALFORD.

29. **Against the feast,** *i.e.* the Passover. This shows that the meal was not the actual Passover. See also v. 1.

To the poor. Galat. ii. 10.

CHAPTER XIII. 31-38

THEREFORE, when he was gone out, Jesus said, Now [1]is the Son of man glorified, and God [1]is glorified in him. 32. [2]If God be glorified in him, [3]God shall also glorify him in himself, and shall straightway glorify him. 33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34. A new commandment I give unto you, That ye love one another; [4]as I have loved you, that ye also love one another. 35. By this shall all *men* know that ye are [5]my disciples, if ye have love one to another. 36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered [6]him,

[1] was. Margin.
[2] omit.
[3] and God.
[4] even as.
[5] *disciples to Me.*
[6] omit 'him.'

31-38. **Our Lord's discourses—The warning of S. Peter.**

31. '**Now is the Son of Man,**' etc. = Now is the Passion begun.

Glorified. See xii. 23.

32. Cf. Philipp. ii. 9.

33. '**Little children.**' This word (as it is in Greek) is used frequently by S. John in his first epistle.

Our Lord does not say as He said to the Jews, vii. 34, 'and ye shall not find Me.'

The Jews. For the use of this title by our Lord, see iv. 22; xviii. 20.

34. **A new commandment.** Not simply to love our neighbour, which was not new, Levit. xix. 18, but to love each other as Christ loves us—to realise brotherhood with one another in brotherhood with Christ.

Some have thought that this, and not the command, 'Do this in remembrance of Me,' is the origin of the term **Maundy-Thursday**, or **Dies Mandati** (day of the commandment).

35. See 1 Cor. xiii.

'The well-known anecdote of S. John's extreme old age preserved by Jerome is a striking comment on this commandment. It is related that the disciples of the apostle, wearied by his constant repetition of the words, "Little children love one another," which was all he said when he was often carried into their assembly, asked him why he said this. "Because," he replied, "it is the Lord's Commandment; and if only it be fulfilled it is enough."—WESTCOTT.

36. **Lord, whither goest Thou?** In Rome to this day is shown the Church of *Domine quo vadis*, where, according to an ancient legend, our Lord met S. Peter as he was flying from death at Rome. When S. Peter asked Him this same question, He answered, 'I am come to Rome to

Whither I go, thou canst not follow me now; but thou
[7] omit 'Me.' shalt follow [7] me afterwards. 37. Peter said unto him,
[8] 'even now.' Lord, why cannot I follow thee [8] now? I will lay down
my life for thy sake. 38. Jesus answered him, Wilt thou
lay down thy life for my sake? Verily, verily, I say unto
thee, The cock shall not crow, till thou hast denied me
thrice.

be crucified a second time.' And then the apostle understood that he was not acting in accordance with God's will, and returned to suffer martyrdom.

Cf. S. John xxi. 18, 19.

38. The warning to S. Peter may well have been repeated twice, which would account for an apparent divergence in the records of the Evangelists.

So, **S. John**: 'Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.'

S. Luke xxii. 34: 'I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.'

Both these apparently agree in making the supper-room the place of the warning.

S. Matthew xxvi. 34: 'Verily, I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.'

S. Mark xiv. 30: 'Verily, I say unto thee, That this day even in this night, before the cock crow twice, thou shalt deny Me thrice.'

These two Evangelists again both agree in putting this warning as taking place during the walk to Gethsemane.

CHAPTER XIV. 1-31

LET not your heart be troubled: [1] ye believe in God, believe also in me. 2. In my Father's house are many [2] mansions: if *it were* not *so*, I would have told you. [3] I go to prepare a place for you. 3. And if I go and prepare a place for you, [4] I will come again, and receive you unto myself; that where I am, *there* ye may be also. 4. [5] And whither I go ye know, and the way ye know. 5. Thomas saith unto him, Lord, we know not whither thou goest; [6] and how can we know the way? 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long time with you, and [7] yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and

[1] perhaps, *Believe in God, believe also in Me.*
[2] abiding places. Margin.
[3] For I go.
[4] I come.
[5] And whither I go ye know the way.
[6] how know we the way?
[7] dost thou not know Me.

1-31. Our Lord's discourse—*continued.*

1. Note the undertone of speedy departure in these verses, as a cause for sadness.

There had been much to alarm and unsettle them, our Lord's threatened departure, Judas' treachery, the possibility of S. Peter's denial.

2. In heaven there are resting places for all who will accept them. There is no assertion in this passage of varying degrees of bliss in Heaven.

5. **Thomas.** See xi. 16.

We do not know the place to which you are going, therefore how can we know the way to it.

Cf. xx. 29.

6. See *Imitation of Christ*, iii. 56, 'without the way, there is no going; without the truth, there is no knowing; without the life, there is no living.

The Way, Heb. ix. 8; x. 20; Ephes. ii. 18.

The Truth, viii. 32; i. 14, 17.

The Life, xi. 25; v. 40.

No man cometh, etc., Ephes. ii. 18.

8. **Philip.** See i. 46; vi. 7; xii. 21.

9. **Philip.** Note the tenderness of appeal in the name, as from the Good Shepherd, Who calleth His own sheep by name.

Cf. xx. 16; S. Luke x. 41; xxii. 31; Acts ix. 4.

how sayest thou *then*, Shew us the Father? 10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father [8] that dwelleth in me, he doeth [9] the works. 11. [10] Believe me that I *am* in the Father, and the Father in me: or else [10] believe me for the very works' sake. 12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto [11] my Father. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall [12] ask any thing in my name, [13] I will do *it*. 15. If ye love me, [14] keep my commandments. 16. And I will pray the Father, and he shall give you another [15] Com-

[8] abiding in Me.
[9] His works.
[10] believe ye Me.
[11] the Father.
[12] Ask Me anything.
[13] that will I do.
[14] Ye will keep.
[15] Advocate. Margin.

12. 'Christ's departure enables the disciples to do through His intercession greater works than He had done, in order that the Father may be glorified in the Son.'—WESTCOTT.

'**Greater**,' *e.g.* the conversion of the civilised world by the preaching and faith of the Church, inspired by the Holy Ghost.

See Ephes. iv. 8 ff.

13. '**In My Name**,' with the sanction of that which ends all our prayers. All prayer is conditioned by the limitation of the three first clauses of the Lord's Prayer. (1) Hallowed be Thy Name. (2) Thy Kingdom come. (3) Thy Will be done. What we ask for must tend to God's glory, the advance of His kingdom, and must be in accordance with His will.

It is well also to note, '**ye** shall ask.' Our Lord is speaking primarily to His apostles, taught and trained by Himself, and secondarily, to all those who like them have disciplined themselves in character.

14. Note here the reading of R. V. above.

16. The word used of our Lord's prayer is different to that used of the disciples' prayer.

Contrast Martha's words, xi. 22, where she uses the word for the prayer of the Lord, which He never uses of Himself.

Our Lord **makes request** to God on the basis of fellowship with Him.

Comforter or **Advocate**. See notes of Lesson below, and note in the *Cambridge Bible for Schools, in loc.*

Note the three prepositions used in these verses to denote the relation of the Holy Spirit to believers.

(1) He abides **with** them.
(2) He is **by** them or **near** them.
(3) He is **in** them.

Christ still hints at His own departure.

forter, that he may abide with you for ever; 17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and [16]shall be in you. 18. I will not leave you [17]comfortless: [18]I will come to you. 19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22. Judas saith unto him, not Iscariot, Lord, [19]how is it that thou wilt manifest thyself unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25. These things have I spoken unto you, being *yet* present with you. 26. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27. Peace I leave with you, my peace I give unto you: not as the

[16] some read '*is in you.*'
[17] desolate, orphans. Margin.
[18] I come unto you.
[19] Lord, what is come to pass.

17. Cf. 1 Cor. ii. 14.

20. See xvi. 23.

22. See vii. 4. It is a question of disappointment.

23. The revelation can only be to those who by love and obedience are fitted to receive it.

26. 'The purpose of the mission of the Holy Spirit is to reveal Christ, to make clear to the consciousness of the Church the full significance of the Incarnation.'—WESTCOTT.

'And bring all things to your remembrance,' etc. Note in these words a guarantee of the authenticity of the Gospel narrative, and the assurance that we have an accurate record of Christ's own work.

27. **'Peace I leave with you.'** The usual form of farewell and of greeting, xx. 21. Cf. Judges xviii. 6; S. Mark v. 34. Note how our Lord fulfilled with sincerity the most ordinary greetings.

world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28. [20] Ye have heard how I said unto you, I go away and come *again* unto you. If ye loved me, ye [21] would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30. Hereafter [22] I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

[20] Ye heard.

[21] have rejoiced.

[22] 'I will no more speak much with you.'

I do not make My gifts as the world makes its gifts.

'**Be afraid.**' Cf. Rev. xxi. 8.

28. '**My Father is greater than I**' This will be best explained in the words of that priceless symbol, the Athanasian Creed: 'Equal to the Father as touching His Godhead: and inferior to the Father as touching His Manhood.'

But see also Pearson on Creed, i. § 34.

29. Cf. xiii. 19. There are two interpretations of this verse. Either He is foretelling the coming of the Comforter, or His own departure to the Father. So that when the event comes to pass, their faith may be strengthened.

30. '**The prince of this world.**' Satan, see xii. 31; and cf. S. Luke iv. 6. See *The Mystery of the Temptation*, Hutchings, p. 186.

'**Hath nothing in Me.**' No point of affinity, nothing which he can claim as his own. This is a declaration of His sinlessness, and of His freedom from the power of death. See viii. 46.

31. The prince of this world cometh, only to make the world see My devotion to the Father's commandments.

'**Arise, let us go hence.**' See S. Matt. xxvi. 46.

After these words our Lord with the Eleven probably started on the way to Gethsemane.

LESSON XXII

The Holy Ghost

I. Explain what is meant by **the Person** of the Holy Ghost.

'I believe in the Holy Ghost, the Lord, and Giver of life.

'The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.'—Athanasian Creed.

The Revelation of the Holy Ghost. Whitsunday = the festival of the Holy Ghost.

Gen. i. 2. The Spirit of order.

S. Matt. iii. 16. The Holy Spirit like a dove.

Acts ii. 2, 3. In the wind and fiery tongues.

S. John xiv., above. Revealed as the Comforter, xiv. 16, 26; xv. 26; xvi. 7.

The word is literally **Paraclete** or **Advocate** (so 1 S. John ii. 1), that is one called in to aid.

So in the *Te Deum*: 'The Holy Ghost the Comforter.'

The word may mean 'one called in to plead,' it may also mean 'one called in to comfort.'

The Holy Spirit may well be believed to be both a pleader and comforter. See Moberly's *Bampton Lectures*, Note N, N, N.

Cf. Acts iv. 36. Barnabas, the son of exhortation, or consolation.

Comforter. The word in English is derived from a Latin word, which means to strengthen.

See the Latin of Isa. xli. 7.

II. **The sphere of the Holy Spirit's working now.**

(1) **In the world.** Wisdom i. 7; Ps. xix. 1-4.

The Greek name for the world, kosmos = order.

(2) **In the Bible.** Inspiration, see paper by the author, 'The Treasury of Divine Wisdom,' *Treasury*, October 1904; S. Matt. i. 22; Acts i. 16; xxviii. 25.

(3) **In the conscience and heart.** S. John xiv. 17; 1 Cor. vi. 19.

For conscience, see author's *Church Catechism*, p. 97 ff.

So there are seven gifts of the Holy Ghost, Isa. xi. 2; and see Confirmation Service; and nine fruits, Galat. v. 22.

(4) **In the Church.** 'I believe one holy, catholic, apostolic Church.'

III. **Our duty towards Him.**

(1) Walk in the Spirit, Galat. v. 16.
(2) Grieve not the Holy Spirit, Ephes. iv. 30.
(3) Quench not the Spirit, 1 Thess. v. 19.
(4) Resist not the Spirit, cf. Acts vii. 51.

IV. For the blasphemy against the Holy Spirit, see S. Matt. xii. 31.

The blasphemy, not *sin*, against the Spirit, apparently is to be found in

(1) Attributing, as here, the working of the Holy Spirit to Satan.

(2) Opposing at any time that which is the manifest work of God as evil.

The student who wishes to enter deeply into this mysterious subject should consult *The Person and Work of the Holy Spirit*, Hutchings.

In conclusion read or quote: 'Come Holy Ghost our Souls inspire' (157), 'Come Thou Holy Spirit come' (156), out of the Hymn-book.—(*A. and M.*).

[The teacher will insert a Blackboard Sketch on this lesson; he will feel it is a lesson for his best children, and will use the Blackboard as concerns him and them; using as suits him best notes of the lesson.]

CHAPTER XV. 1-27

I AM the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit [1] he taketh away: and every *branch* that beareth fruit, he [2] purgeth it, that it may bring forth more fruit. 3. [3] Now ye are clean through the word which I have spoken unto you. 4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for [4] without me ye can do nothing. 6. If a man abide not in me, he is cast forth as [5] a branch, and is withered; and [6] men gather them, and cast *them* into the fire, and they are burned. 7. If ye abide in me, and my words abide in you, [7] ye shall ask what ye will, and it shall be done unto you. 8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9. As the Father hath loved me, so have I loved you: [8] continue ye in my love. 10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11. These things have I spoken unto you, that my joy [9] might remain in you, and

[1] He taketh it away.
[2] cleanseth.
[3] already.
[4] apart from Me, *severed from Me.*
[5] *the branch.*
[6] they gather them.
[7] ask.
[8] abide ye.
[9] may be.

1-27. Our Lord's discourses on the way to Gethsemane.

1. It has been thought that the imagery of this allegory is derived from some object before their eyes. Very possibly it was the golden vine on the gates of the Temple, visible as they passed it.

The true vine. For the word *true* see i. 9; vi. 32.
For the symbolism of the vine in the Old Testament, see Hos. x. 1; Isa. v. 1 ff.; Jer. ii. 21; Ps. lxxx. 8.

'My Father is the husbandman.' See 1 Cor. iii. 23; S. John xiii. 3.

2. **Cleanses,** *i.e.* prunes and trims. Spiritually, disciplines and trains.

3. **Clean.** Westcott refers to Levit. xix. 23.

10. **I have kept My Father's commandments.** Note this of the perfect sinlessness of Christ.

11. That the joy which I feel may be yours.

that your joy [10] might be full. 12. This is my commandment, That ye love one another, as I have loved you. 13. Greater love hath no man than this, that a man lay down his life for his friends. 14. Ye are my friends, if ye do [11] whatsoever I command you. 15. [12] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16. [13] Ye have not chosen me, but I have chosen you, and [14] ordained you, that ye should go and [15] bring forth fruit, and *that* your fruit should [16] remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17. These things I command you, [17] that ye love one another. 18. If the world hate you, ye know that it [18] hated me before *it hated* you. 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21. But all these things will they do unto you for my name's sake, because they know not him that sent me. 22. If I had not come and spoken unto them, they had not had sin: but now they have no [19] cloke for their sin. 23. He that hateth me hateth my Father also. 24. If I had not done among them the works which none other

[10] may be fulfilled.
[11] the things which.
[12] 'No longer do I call you servants—bond servants. Margin.
[13] 'Ye did not choose Me.
[14] appointed you.
[15] bear.
[16] abide.
[17] that ye may love one another.
[18] hath hated.
[19] excuse.

13. Cf. Rom. v. 6-9.

15. '**Servants.**' Perhaps referring to God's relation with His people under the Law. See S. Matt. x. 24.

16. '**I chose.**' S. Luke vi. 13; Acts i. 2.

17. **These things,** *i.e.* the teaching given above.

19. Cf. S. Matt. v. 11, 12. Notice 'The World' as so frequently used in S. John. See author's *Church Catechism*, p. 74 ff. Cf. also chap. vii. 7.

20. See xiii. 16.

'**Kept,**' *i.e.* observed, obeyed, not watched for purposes of mischief, a the Greek word might mean.

21. Cf. Acts v. 41; 1 S. Peter iv. 14.

man did, they had not had sin: but now have they both seen and hated both me and my Father. 25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

[20] Advocate, or Helper, or Paraclete. Margin.
[21] bear witness.
[22] omit 'shall.'

26. But when the [20] Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall [21] testify of me: 27. And ye also [22] shall bear witness, because ye have been with me from the beginning.

25. See Acts xiii. 27. The quotation is from Ps. xxxv. 7.
Note that the Psalms are here included in the Law, as in x. 34.

26. Cf. 'Who proceedeth from the Father and the Son.'

'The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.'—Athanasian Creed.

The reference here, however, is not to the Eternal Procession stated above in the Creed, but to the mission of the Holy Ghost into the Church, as at Pentecost.

As to the great question which divides the Eastern and Western Church on this point, see Pearson on Creed, Art. viii.

27. **Bear witness.** See Acts v. 32.

LESSON XXIII

The Vine

I. Explain that this is not a parable but an allegory.

(1) Cf. chap. x. and notes.

(2) Point out our Lord's use of nature around Him as a means of conveying His lesson. So, many of His parables: *e.g.* The Sower, the Tares, the Leaven.
Cf. also the lesson drawn from the withered fig-tree: S. Mark xi. 22.
Cf. also His sayings as to the lilies, the ravens, the grass, etc.

(3) Point out the many allusions to the vine and vineyards in the Bible. See note above.
And note especially S. Matt. xx. 1; Cant. i. 6.

II. Point out the imagery of the allegory and its meaning.

The Vine = Christ.

This is a favourite subject in stained-glass windows.
Christ as the Tree of Life.
Cf. Gen. ii. 9; Rev. xxii. 2; Ezek. xlvii. 12.
Show the fruits and the flowers of Christianity.
Saintly men and women.
Cf. Cant. viii. 11 with Isa. lv. 1.

III. **The Branches** = Christ's followers and servants. See v. 5.

Two processes described as necessary to the health and fruitfulness of the vine. Illustrate by **pruning**.

(1) **The severance of the unfruitful branches.**

Point out that this is true of **faithless branches of the Church**, Rev. ii. 5. See the fate of the Seven Churches and the Church in N. Africa. And of **individuals**, S. Matt. xxv. 30.

(2) **The purging or cleansing of fruitful branches.**

Illustrate by blight and mildew and flies which settle on unhealthy shoots.

We must keep them healthy, the pores of the bark open, plenty of air and sun.

Illustration—**The prize for window-gardening.** Little girl gains a prize, from the Lord Mayor at a competition, with a fine geranium.

'How did you grow so fine a geranium in your narrow, confined court?'

'The lady that gave it to me told me to keep it always in the sun, so in the morning I put it at the doorway, in the afternoon on the stairs, in the evening in the garret. So I gained the prize.'

Cf. Ps. lxxx. 7; S. Luke xiii. 8; Heb. xii. 10; Job. v. 17.

IV. **Abide in Me.** As the source of all fruitfulness.

2 Cor. v. 17.

Hence the importance of the sacramental system.

Holy Baptism. Galat. iii. 27.

Holy Communion. S. John vi. 55.

Absolution. 1 S. Peter ii. 24.

Point out the two issues, fruit bearing, or destruction. No room for useless lives.

Blackboard Sketch.

Christ is the Vine.

His servants the branches.

He takes away the useless branches.

Prunes those that bear fruit.

He warns us that it is our doing whether we abide in Him or not.

CHAPTER XVI. 1-33

THESE things have I spoken unto you, that ye should not be [1] offended. 2. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that [2] he doeth God service. 3. And these things will they do [3] unto you, because they have not known the Father, nor me. 4. But these things have I told you, that when [4] the time shall come, ye may remember that I told you of them. And these things I said not unto you [5] at the beginning, because I was with you. 5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6. But because I have said these things unto you, sorrow hath filled your heart. 7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8. And when he is come, he will [6] reprove the world of sin, and of righteousness, and of judgment: 9. Of sin, because they believe not on me;

[1] made to stumble.

[2] he offereth service unto God.
[3] omit 'unto you.'
[4] their hour shall come, ye may remember them how that, etc.
[5] from.

[6] convict the world in respect of sin.

1-33. **Our Lord's discourse**—*continued.*

1. For the unbelief of the Jews, and the scandal it must have caused, see Rom. x.

2. **do God service** = perform a religious service to God, as the offering up of blasphemers.

5. See xiii. 36; xiv. 5. They had asked indeed, but not understanding their question.

7. See *The Christian Year* for Fourth Sunday after Easter.
See also Dr. Liddon, vol. i. *University Sermons*, 'Our Lord's Ascension the Church's gain.'

It is expedient. So Caiaphas (xi. 50) had said unwittingly.

8-9. The Holy Spirit will convince the world of the sin of rejecting Christ, and show it what sin really is.
Next, He will show it what righteousness really is, according to the standard of Jesus Christ.
Thirdly, He will show that the Crucifixion which seemed to be a victory of the Evil One, was really the day of his judgment and humiliation.
Christ has already bruised the Serpent's head, the power of Satan is gone.

10. Of righteousness, because I go to [7] my Father, and ye
see me no more; 11. Of judgment, because the prince of
this world [8] is judged. 12. I have yet many things to say
unto you, but ye cannot bear them now. 13. Howbeit
when he, the Spirit of truth, is come, he will guide you
into [9] all truth: for he shall not speak [10] of himself; but
whatsoever he shall hear, *that* shall he speak: and he will
shew you [11] things to come. 14. He shall glorify me: for
he shall [12] receive of mine, and shall shew *it* unto you.
15. All things that the Father hath are mine: therefore
said I, that he [13] shall take of mine, and shall shew *it* unto
you. 16. A little while, and ye [14] shall not see me: and
again, a little while, and ye shall see me, [15] because I go to
the Father. 17. Then said *some* of his disciples [16] among
themselves, What is this that he saith unto us, A little
while, and [17] ye shall not see me: and again, a little while,
and ye shall see me: and, Because I go to the Father?
18. They said therefore, What is this that he saith, A
little while? we cannot tell what he saith. 19. Now
Jesus knew that they were desirous to ask him, and said
unto them, Do ye inquire among yourselves of that I said,
A little while, [18] and ye shall not see me: and again, a
little while, and ye shall see me? 20. Verily, verily, I say
unto you, That ye shall weep and lament, but the world
shall rejoice: [19] and ye shall be sorrowful, but your sorrow
shall be turned into joy. 21. A woman when she is in
travail hath sorrow, because her hour is come: but as soon
as she is delivered of the child, she remembereth no more

[7] the Father.
[8] hath been judged.
[9] all the truth.
[10] from.
[11] the things that are to come.
[12] take of Mine.
[13] taketh of Mine.
[14] behold Me no more.
[15] omit 'because . . . Father.'
[16] one to another.
[17] ye behold Me not.
[18] and ye behold Me not.
[19] omit 'and.'

12. Cf. S. Mark iv. 33.

13. **The Spirit of truth.** Note this title as a guarantee for the trustworthiness of the Bible. 'Just as wilful sin is incompatible with the indwelling of the Holy Spirit in the soul, so inveracity is incompatible with the claim of a book to have been inspired by the Author of all truth.' —LIDDON.

'He will show you the things that are coming.' Note this as descriptive of the power of prophecy to unfold events yet future.

20. **'The world shall rejoice,'** *i.e.* at the death of One of whom they were afraid.

[20] the joy.

the anguish, for [20] joy that a man is born into the world. 22. And ye now therefore have sorrow: But I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, [21] Whatsoever ye shall ask the Father [22] in my name, he will give *it* you. 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be [23] full. 25. These things have I spoken unto you in [24] proverbs: but the time cometh, when I shall no more speak unto you in [24] proverbs, but I shall shew you plainly of the Father. 26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from [25] God. 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no [26] proverb. 30. Now [27] are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31. Jesus answered them, Do ye now believe? 32. Behold, the hour cometh, yea, is now come, that ye shall

[21] If ye shall ask anything of the Father.
[22] He will give it you in My name.
[23] fulfilled.
[24] parables. Margin.
[25] the Father.
[26] parable. Margin.
[27] know we.

23. Ye shall ask Me no questions, all will be clear, but knowing what you want you shall turn to the Father in prayer, who will grant all your requests, in My Name.

'Ask Me' and 'ask the Father' are two different words. See note on xi. 22. They may be translated, 'ask' and 'petition' respectively.

24. They were now to realise the power and privilege of prayer.

25. Cf. 1 Cor. xiii. 12.

26. There is the same distinction to be noticed here in the words 'ask' and 'pray' as in v. 23.

27. For the Father has an affectionate love for you, as you have an affectionate love for Me.

28. Cf. Micah v. 2, and see Hymn, 'The Heavenly Word proceeding forth.'—*H. A. and M.*, No. 311.

30. 'by this,' *i.e.* because He had given certain indications that He knew their hearts, and their needs.

32. 'scattered.' Zech. xiii. 7; S. John x. 12; S. Matt. xxvi. 56.

be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33. These things I have spoken unto you, that in me ye might have peace. In the world ye [28] shall have tribu- [28] omit 'shall.'
lation: but be of good cheer; I have overcome the world.

'His own.' Cf. xix. 27.

LESSON XXIV

The World

I. Point out **S. John's** frequent use of the word **'The world.'**

It occurs in his writings more than one hundred times.

Point out that 'The world' is one of the enemies that we have twice over promised to resist.

At Baptism.

At Confirmation.

'To renounce the Devil, the World, and the Flesh.'

II. Point out what **'the world'** is not.

(1) Not this **beautiful world** in which we live. See S. John xvii. 15.

'We need not bid for cloistered cell
Our neighbour and our work farewell.'

(2) Not the **society of men**, as the hermits of old thought, in the protest which they made, as against a place unfit to live in.

(3) Not a mere name for anything which opposes the Church.

III. Point out what the world **is.**

Not a person, nor a number of persons, but an **influence.**

Illustration—The smoke ascending in a large city out of its thousands of chimneys, and descending in a fog.

So the influence of careless, godless lives combines to form:

A bad public opinion.
A bad tone.

Cf. The state of Sodom, or Jerusalem in the time of our Blessed Lord, Rome, etc.

Hence it may be taken to mean:

Anything that comes between us and God.
Bad public opinion.

IV. Point out the places where the world assaults us:

(1) **In religion—**

The world's creed—undenominational religion—nothing absolutely true or false.

The world's idea of prayer.

A pious and harmless custom—compare this with our Lord's parable of the Unjust Judge; His sayings as to the necessity and difficulty of prayer.

See author's notes, *Handbook to S. Matthew*, p. 45.

The world's idea of Sunday, compared with Rev. i. 10; Heb. x. 25.

The world's idea of the Church, 'we are all going the same way,' compared with S. Matt. xxviii. 19.

(2) **In the idea of life.**

To get on—to amuse ourselves—to push and struggle against others to get the first place.

Cf. the idea of life, set forth in the chapters of S. John, *e.g.* xvii. 3.

And the motto: 'First give thyself wholly to God, and then to the work which God gives thee to do.'

(3) **In the idea of sin.**

Sin is gaiety, an imprudence, a misfortune, a following of nature, compared with xvi. 8; viii. 24; Rom. vi. 12; S. James i. 15.

Conclusion, quote S. John xvi. 33; 1 S. John v. 4.

CHAPTER XVII. 1-26

THESE [1] words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2. As thou hast given him [2] power over all flesh, [3] that he should give eternal life to as many as thou hast given him. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4. I have glorified thee on the earth: [4] I have finished the work which thou gavest me to do. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7. Now they have known that all things whatsoever thou hast given me are [5] of thee. 8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. 9. I pray for them: I pray not

[1] things.
[2] authority.
[3] whatsoever Thou hast given Him, to them He should give eternal life.
[4] having accomplished.
[5] from.

1-26. Our Lord's great prayer of intercession.

1. 'He had said that in the world, they should have tribulation, and He now teaches them by His example that in tribulation they should resort to prayer.'

The hour of suffering for Christ is the hour of glory. See S. Matt. xxvii. 54.

For the prayers of Christ, see S. Matt. xiv. 23; S. Mark i. 35; S. Luke iii. 21; v. 16; ix. 18, 28; xi. 1.

Westcott would bid us place the scene of this prayer in the Temple Courts on the way to Gethsemane.

'Father.' Cf. S. Mark xiv. 36; Rom. viii. 15; Galat. iv. 6.

The hour is come. See once more ii. 4.

'Glorify,' etc. Cf. xii. 23, 28, and see Phil. ii. 9.

2. **All flesh.** See Ps. viii. 7, 8; Rom. viii. 19, 20.

Christ in His incarnation is supreme over all creation. But the phrase 'all flesh' here seems especially to apply to man in his weakness and imperfection.

5. Cf. i. 1, and Phil. ii. 9 ff.

for the world, but for them which thou hast given me; for
[6] all things that are mine. they are thine. 10. And [6] all mine are thine, and thine
are mine; and I am glorified in them. 11. And now I
am no more in the world, but these are in the world, and I
[7] keep them in Thy name which Thou hast given Me. come to thee. Holy Father, [7] keep through thine own
name those whom thou hast given me, that they may be
one, as we *are*. 12. While I was with them in the world,
[8] and I guarded them. I kept them in thy name: those that thou gavest me [8] I
have kept, and none of them is lost, but the son of perdi-
tion; that the scripture might be fulfilled. 13. And now
come I to thee; and these things I speak in the world,
that they might have my joy fulfilled in themselves. 14. I
have given them thy word; and the world hath hated
them, because they are not of the world, even as I am not
of the world. 15. I pray not that thou shouldest take
them out of the world, but that thou shouldest keep them
[9] The evil one. from [9] the evil. 16. They are not of the world, even as I
[10] in the truth. am not of the world. 17. Sanctify them [10] through thy
truth: thy word is truth. 18. As thou hast sent me into

11. '**Thy Name.**' 'Keep them in Thy Name which Thou hast given Me.' Keep them from the unholiness of the world, in the knowledge of the revelation of that Name which is given by Thee to Me to reveal (Phil. ii. 9) so that they may be one, as We are.

12. '**The son of perdition.**' Cf. 2 Thess. ii. 3. For Judas, see S. Matt. xxvi. 24. =one who is moved by the spirit of destruction; whose own end is destruction.

'The son of' is a well-known Hebrew phrase ='one in whose nature is the quality expressed here by "perdition."'

The Scripture. Ps. xli. 9.

For the inviolability of Scripture see x. 35; xiii. 18.

'**None of them is lost.**' See xviii. 9.

13. The prayer is uttered aloud to comfort the disciples.

15. **The evil one.** See 1 S. John v. 18, 19; ii. 13, 14.

This must almost certainly be rendered 'evil one' rather than 'evil,' and carries our thoughts back to the petition of the first Lord's Prayer.

17. **The truth.** 'The word of God is not only "true," but "truth."' —WESTCOTT.

We may learn here the importance of revelation, that is the drawing back of the veil which hides us from God and spiritual things. So we must contend for the Faith 'a definite, unalterable deposit of truth.'

18. Cf. xx. 21.

the world, even so have I also sent them into the world.
19. And for their sakes I sanctify myself, that they also
might be sanctified [11] through the truth. 20. Neither pray
I for these alone, but for them also which [12] shall believe
on me through their word; 21. That they all may be one;
as thou, Father, *art* in me, and I in thee, that they also
may be [13] one in us: that the world may believe that thou
[14] hast sent me. 22. And the glory which thou gavest me
I have given them; that they may be one, even as we are
one: 23. I in them, and thou in me, that they may [15] be
made perfect in one; and that the world may know that
thou [16] hast sent me, and [17] hast loved them, as thou [17] hast
loved me. 24. Father, [18] I will that they also, whom thou
hast given me, be with me where I am; that they may
behold my glory, which thou hast given me: for thou
lovedst me before the foundation of the world. 25. O
righteous Father, the [19] world hath not known thee: but
I have known thee, and these [20] have known that thou hast
sent me. 26. And I have declared unto them thy name,
and will declare *it*: that the love wherewith thou hast loved
me may be in them, and I in them.

[11] in truth.
[12] omit 'shall.
[13] omit 'one.
[14] 'didst.'
[15] be perfected into one.
[16] didst send.
[17] lovedst.
[18] 'That which Thou hast given Me, I will that, etc.
[19] 'The world knew Thee not
[20] knew.

19. '**In truth**'—not here '**in the truth**'—truly.

24. '**Before the foundation of the world.**' These words speak of the pre-existence of Christ. Cf. viii. 58; Eph. i. 4; 1 S. Pet. i. 20.
See also v. 5. So the Nicene Creed, 'Begotten of the Father before all worlds.'

LESSON XXV

Unity

I. Point out in the prayer of this chapter, the reiterated supplication for unity, v. 11, 21, 23; see also xv. 12, 17.
Cf. x. 16.
Cf. Ps. cxxxiii. 1; Eph. iv. 3, 13.
Give the fable of the fagots in Æsop.
'**Heresy**'=the taking of an opinion in opposition to the faith.

II. Point out the harm done by 'our unhappy division.'
(Read the Prayer for Unity in the Accession Service.—P. B.)

(1) **There is divided Christendom.** Give a slight sketch of the growth of the division between East and West, and its causes, from Church history.

Give a slight sketch of the separation of the rest of Western Christendom from English Church after the Reformation.

(2) **There are divided parishes**—Nonconformity, Dissent.

Show the fallacy of saying we are 'all going the same way.' That may be, but in climbing a steep mountain, it makes all the difference whether you go with guides and porters and help, or by yourself, in both conditions going the same way.

All Christian separatists have a portion of the truth by which they may be saved. But we all lose in proportion as we fail in the fulness of the faith (Eph. iii. 19; iv. 13).

(3) **There are divided houses.**

Mic. vii. 6; S. Matt. x. 35; Rom. xvi. 17; 1 Cor. xi. 18.

III. **Point out the causes of division.**

(1) **Selfishness.** S. James iv. 1; 1 Cor. vi. 7, 8.

(2) **Pride.** S. Luke x. 18.

(3) **Want of love.** 1 Cor. xiii.

(4) **Love of our own way.** Cf. Acts xv. 36. (This illustration has to be applied with caution in speaking of the faults of saints.)

BLACKBOARD SKETCH.

If our Lord prayed for unity, it must be very necessary.

If we really love Him, we must pray for it too.

It is no good praying for it if we don't work for it.

Every one can help to heal divisions, and then there would be none.

Little cracks left alone end in breakage.

From false doctrine, heresy, and schism, good Lord, deliver us.

CHAPTER XVIII. 1-11

WHEN Jesus had spoken these words, he went forth with his disciples over the [1] brook [2] Cedron, where was a garden, into the which he entered, [3] and his disciples. 2. And Judas also, which betrayed him, knew the place: for Jesus ofttimes [4] resorted thither with his disciples. 3. Judas [5] then, having received [6] a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4. Jesus therefore, knowing all things that [7] should come upon him, went forth, and said unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with

[1] winter torrent. Margin.
[2] of the cedars. Margin.
[3] *Himself and His disciples.*
[4] *assembled there.*
[5] *therefore.*
[6] the band.
[7] were coming.

1-11. The Betrayal.

See S. Matt. xxvi. 47-57; S. Mark xiv. 43-53; S. Luke xxii. 47-54.

1. 'Went forth,' probably from the city.

Kedron. S. John alone mentions this. See 2 Sam. xv. 23; Neh. ii. 15; 1 Kings ii. 37; xv. 13, etc. A deep depression east of Jerusalem, generally dry, but sometimes a torrent.

A garden. S. Matt. and S. Mark give the **place** with its name Gethsemane. S. Luke and S. Mark speak of the Mount of Olives. It appears to have been a garden on the Mount of Olives, called Gethsemane = the oil-press. The traditional site shown to-day dates from the time of Constantine certainly.

2. 'Ofttimes resorted.' See S. Luke xxii. 39.

3. The band of **soldiers** and officers from the chief priests, etc. The body which accompanied Judas was made up, that is to say, of two constituent parts, (1) the Roman cohort, probably from the tower of Antonia: S. Matt. xxvii. 27. See also Acts xxi. 31 ff, whose duty it was to keep order, and (2) the officers from the Sanhedrin, members of the Temple police. See vii. 32; Acts v. 22, 26.

4. It is here that the kiss of Judas, mentioned by all the earlier Gospels, must be placed.

5. 'Jesus the Nazarene' is the contemptuous title which they give Him. Compare with this His own magnificent answer, 'I am.'

This is the abiding contrast between error and truth with reference to our Blessed Lord's person.

It must not be forgotten that the Agony and the Bloody Sweat had just taken place. See S. Matt. and S. Luke.

[8] therefore.

them. 6. As soon [8] then as he had said unto them, I am *he*, they went backward, and fell to the ground. 7. [8] Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: 9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10. [8] Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11. [8] Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

6. They went backwards in an attitude of veneration and homage and awe. Rev. i. 17, and see S. Matt. xxvi. 53.

9. See xvii. 12.

10. S. John alone mentions the names of Simon Peter and Malchus. He would know the name of the latter because he knew the high-priest.

There would now, at the time when this Gospel was written, be no danger of trouble to S. Peter, now dead.

See other Evangelists, especially S. Luke, for further details of this incident.

11. **The cup.** See S. Matt. xxvi. 39. For metaphor, Ps. lxxv. 8.

See also, as a reason for sheathing the sword, S. Matt. xxvi. 52.

LESSON XXVI

The Betrayal

I. Piece together the accounts as given by the different Evangelists.

(1) **Show what led up to it.** S. Matt. xxvi. 14-17; S. Mark xiv. 10, 11. This foretold by our Lord, see xiii. 21 ff. How this was possible, xiii. 27; xviii. 2.

(2) **The actual scene.**

Our Lord had gone, as was His wont (S. Luke, S. John), to the Mount of Olives (S. Matt., S. Mark, S. Luke); to a place called Gethsemane (S. Matt., S. Mark); to a garden (S. John). There took place the agony (S. Matt., S. Luke). Returning to His sleeping disciples (S. Matt., S. Mark, S. Luke), He bids them rise and meet the traitor. Judas comes with a great multitude armed (S. Matt., S. Mark, S. Luke), consisting of the Roman guard, or a cohort of it, and the Temple police, sent by chief priests and Pharisees, with lanterns, torches, and weapons (S. John). Judas gives the sign of betrayal, a kiss (S. Matt., S. Mark, S. Luke), our Lord having previously advanced to meet him (S. John).

Our Lord asks their purpose. They answer, they do involuntary homage (S. John). The apostles (S. Luke), or one of them (S. Matt., S. Mark, S. Luke), S. Peter (S. John), offer resistance. A servant of the high priest is smitten (S. Matt., S. Mark, S. Luke), whose name was Malchus (S. John); his ear (his right ear, S. Luke) was cut off (S. Matt., S. Mark, S. Luke, S. John); but our Lord healed it (S. Luke), and rebuked S. Peter (S. Matt., S. John). He rebukes those who came against Him (S. Matt., S. Mark, S. Luke), having previously asked that His disciples might escape (S. John). The disciples flee (S. Matt., S. Mark, who mention one detail). And our Lord is led away.

II. **The reason for it.**

(1) **The character of Judas.** S. John vi. 70; xiii. 2; S. Matt. xxvi. 14.

He was a thief: S. John xii. 6. Covetous: S. Mark xiv. 11.

Note he had given up all to follow Christ. S. Matt. xix. 27.

He may have done it therefore with a mental reservation. Cf. Acts v. 1 ff.

(2) It has been thought that he was disappointed that our Lord would not declare Himself a king (S. Matt. xx. 21), and thought that he could then force Him to do so, always believing that He would never be taken, but would save Himself by a miracle.

(3) His end shows how completely he had gone astray. S. Matt. xxvii. 3-11.

III. Lessons—

(1) **The danger of insincere discipleship.** S. Luke vi. 46; 1 Cor. xiii. 3.

(2) **The danger of a besetting sin.** Heb. xii. 1.

'Weak points.' Shipton Railway accident caused by a flaw in one axle of one wheel of one carriage.

The roof of Charing Cross Station collapsed in 1906 because one tie-rod was rusty.

(3) The malice of covetousness. Cf. Gen. iii. 6; S. Luke xii. 15; 2 Tim. iii. 2; 1 Tim. vi. 10.

Warn generally against a too great pursuit of saving and of making money. Cf. S. Matt. viii. 34, and for phrase, Acts i. 18.

CHAPTER XVIII. 12-40

[1] *Therefore.*
[2] the chief captain.

[1] THEN the band and [2] the captain and officers of the Jews took Jesus, and bound him, 13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15. And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the [3] palace of the high priest. 16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17. [4] Then saith the damsel that kept the door unto Peter, Art [5] not thou also *one* of this man's disciples? He saith, I am not. 18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19. The high priest

[3] court.

[4] Therefore.

[5] omit 'not.'

12-40. The trial before Annas and Pilate.

12. Bound Him. Gen. xxii. 9.

13. For the stages of the trial, see p. 121.

'First.' There was a trial before that mentioned by the other Evangelists as having taken place before Caiaphas.

Annas. See S. Luke iii. 2, and Acts iv. 6. Annas and Caiaphas would probably be living in the same building.

Annas, after he had been deposed himself, had secured the high-priesthood for five of his sons and his son-in-law.

Caiaphas: xi. 49.

15. S. Matt. xxvi. 58.

Another disciple. Almost certainly S. John.

16. Cf. Acts xii. 13.

17. Note S. Peter was following afar off (S. Luke xxii. 54) to see the end, S. Matt. xxvi. 58; and like so many neutrals encountered fiercer trials.

18. It was a fire of charcoal. Note the soldiers had now withdrawn. Cf. xxi. 9.

Cf. S. Luke xxii. 56.

19. This is not a judicial trial, but a private effort to set up some charge to act upon.

[6] then asked Jesus of his disciples, and of his [7] doctrine. 20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, [8] whither the Jews always resort; and in secret have I said nothing. 21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24. [9] Now Annas had sent him bound unto Caiaphas the high priest. 25. And Simon Peter [10] stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples?

[6] therefore. [7] teaching.

[8] where all the Jews come together.

[9] Annas therefore sent Him.

[10] was standing and warming himself.

The high priest. Probably Caiaphas; but it may be Annas.

See for an excellent account of our Lord's trials *Footprints of the Son of Man as traced by S. Mark*, Luckock, vol. ii. 228 ff.

Our Lord was first brought before Annas.

Then Annas sent Him bound to Caiaphas. See S. Matt. xxvi. 57, and cf. S. Mark xiv. 53; S. Luke xxii. 54.

Caiaphas and certain members of the council then proceeded to examine Him informally, in order to get up a case, either by leading our Lord to incriminate Himself or by false witnesses.

The Sanhedrin formally met *in the morning*, and their proceedings are recorded by S. Luke xxii. 66-71.

20. For the open nature of our Lord's teaching see S. Matt. x. 27.

23. See S. Matt. v. 39. As exemplified by our Lord's calmness and patience.

24. Annas, as the result of this informal investigation, sends our Lord formally to Caiaphas. Note there was also a private examination before Pilate afterwards, both of these are narrated by S. John alone, who perhaps was present at both.

25. This probably happened as our Lord was being led by.

'There are some difficulties of arrangement connected with the account of St. Peter's denials as given by the four Evangelists—

(1) Each of the Evangelists records the prediction of a threefold denial.

S. Matt. xxvi. 34; S. Mark xiv. 30; S. Luke xxii. 34; S. John xiii. 38.

(2) Each of the four Evangelists records three acts of denial.

S. Matt. xxvi. 70, 71, 74; S. Mark xiv. 68, 70, 71; S. Luke xxii. 57, 58, 60; S. John xviii. 17, 25, 27.

He denied *it*, and said, I am not. 26. One of the servants of the high priest, being *his* kinsman whose ear Peter had cut off, saith, Did not I see thee in the garden with him? 27. Peter [11] then denied again: and immediately the cock crew. 28. [11] Then led they Jesus from Caiaphas [12] unto the hall of judgment: and it was early; and they themselves went not into the [13] judgment hall, lest they should be defiled; but that they might eat the passover. 29. Pilate [14] then went out unto them, and said, What accusation bring ye against this man? 30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31. [14] Then said Pilate unto them, [15] Take ye him, and judge him according to your law. The Jews [16] therefore said unto him, It is not lawful for us to put any man to death: 32. That the [17] saying of Jesus might be fulfilled, which he spake, signifying [18] what death he should die. 33. [19] Then Pilate entered into [20] the judgment hall again, and called Jesus, and

[11] therefore.
[12] into the palace.
[13] palace.
[14] therefore.
[15] take Him yourselves.
[16] omit 'therefore.'
[17] word.
[18] by what manner of death.
[19] Therefore.
[20] the palace.

Are these the same three acts of denial, and if so, can the details be reconciled?

The student who wishes to investigate this question would do well to write out for himself in parallel columns the incidents of each denial as recorded by each Evangelist, and he will see that there were three distinct crises or occasions of denial, and that out of these each Evangelist has selected independent features. S. Luke alone mentions that our Lord turned and looked upon S. Peter, and S. John that one of the questioners was a kinsman of Malchus.—*Handbook to S. Matthew*, p. 215.

28. With this verse commence the preliminaries of the civil trial.

28-32. **Conference between Pilate and the Jews.**

'**Be defiled**,' by entering a house from which all leaven had not been removed.

29. **Pilate.** See *Handbook to S. Matthew*, p. 216.
'**What accusation?**' What is the charge?

30. As before Pilate they really rely on three main charges: (1) stirring up the people, (2) forbidding to pay taxes to Cæsar, (3) assuming to be King of the Jews.

31. They could not do this legally, although sometimes they did so informally, *e.g.* Acts xxvi. 10; Acts vii. 59.

32. xii. 32 ff.; S. Matt. xx. 19. The Jews did not put to death by crucifixion. The punishment for blasphemy was stoning. Cf. Galat. iii. 13.

said unto him, Art thou the King of the Jews? 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my [21] servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no [22] fault *at all*. 39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40. [23] Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

[21] Officers. Margin.

[22] crime.

[23] Therefore.

33-37. **Conference between our Lord and Pilate.**
This is a private examination. Cf. 1 Tim. vi. 13.

The King of the Jews. This was a claim of which Pilate could take cognisance. 'Art **Thou**' seems to express his surprise and contempt that the claim should be made. So all four Evangelists.

37. **Thou sayest,** *i.e.* Thou sayest the truth, because I am a King. So Margin of R. V. See S. Matt. xxvi. 25, 64; xxvii. 11.
'I was born and came into the world that I might reign, with a view to the proclamation and establishment of the truth.' Cf. xiv. 6.

37. **Of the truth.** Cf. 1 S. John ii. 21; cf. viii. 47. 'Every one who draws from the truth the inspiration of his life.'—Westcott.

38. 'What is truth? said jesting Pilate, and would not stay for an answer.'—Bacon, *Essays*, i. But Pilate was probably far from jesting. If he meant anything, it would be much rather, 'is there such a thing as truth in anything?' **No fault**, better no crime, nothing to be made the subject of a criminal charge.

38-40. **Pilate's first verdict and appeal to the mob.**
It is probably here that we must insert the sending of our Lord to Herod. S. Luke xxiii. 7-13.
S. Mark xv. 8, 11 shows that some of the mob were favourable.

40. **A robber.** See further S. Luke xxiii. 19, and cf. Acts xxi. 38; see also S. Matt. xxvii. 44.

CHAPTER XIX. 1-16

THEN Pilate therefore took Jesus, and scourged *him*.
2. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3. [1] And said, Hail, King of the Jews! and they smote him with their hands. 4. Pilate [2] therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no [3] fault in him. 5. [4] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! 6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no [5] fault in him. 7. The Jews answered him, We have a law, and by [6] our law he ought to die, because he made himself the Son of God. 8. When Pilate therefore heard that saying, he was the more afraid; 9. And went again into the [7] judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10. [8] Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to [9] crucify thee, and have power to [9] release thee? 11. Jesus answered, Thou couldest have no power

[1] And they came unto Him and said.
[2] omit 'therefore.'
[3] crime.
[4] Therefore.
[5] crime.
[6] that.
[7] palace.
[8] Therefore.
[9] invert order, 'release... crucify.'

1-16. **Christ and Pilate.**

1. The scourging was a weak endeavour on the part of Pilate to try and satisfy the Jews by scourging instead of death; it only resulted in adding a fresh suffering. S. Luke xxiii. 22.

The Roman scourging was in itself a barbarous punishment, sometimes ending in death.

2. See *Handbook to S. Matthew*, p. 219.

S. Mark xv. 17; S. John xix. 2 call the cloak purple; but purple and red were really the same colour to the ancients. Cf. also S. Luke xxiii. 11.

3. '**Hail, King of the Jews.**' This is intended to mock the Jews as much as our Lord.

7. Levit. xxiv. 16. See also S. Matt. xxvi. 66.

8. Pilate's fear. See S. Matt. xxvii. 19, 54.

11. '**From above,**' *i.e.* from God. Cf. Rom. xiii. 1-8.

It is the same word that is used in S. John iii. 3, 7.

at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And [10] from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15. [11] But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16. Then delivered he him therefore unto them to be crucified. [12] And they took Jesus, and [13] led *him* away.

[10] upon this.

[11] They therefore.

[12] They therefore.

[13] omit 'and... away.'

'He that delivered Me' = Caiaphas.

12. Notice that the appeal to Pilate's fears wins the day.

13. **'Gabbatha'** is not a translation of **'pavement.'** **Gabbatha** means an elevated place. The Greek word is of the material of which the platform was made.

14. See full note on xiii. 1.

The sixth hour. See note on i. 39. Probably about 6 A.M.

Cf. S. Mark xv. 25. See on the whole question additional note on chap. xix. by Westcott.

Possibly, however, the space between 9 and 12 might be called indifferently the 3rd or the 6th hour as the actual moment approached one or other of the limits. S. John and S. Mark may be describing a series of incidents which went on between 9 and 12.

16. Note Pilate does not actually pronounce a sentence.

CHAPTER XIX. 17-42

[1] The cross for Himself.

AND he bearing [1] his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha. 18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19. And Pilate wrote a title, [2] and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* [3] Greek *and* Latin. 21. [4] Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22. Pilate answered, What I have written I have written. 23. [4] Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. 24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be:

[2] also.

[3] Latin and Greek—transpose.
[4] Therefore.

17-42. **The Crucifixion and Entombment.**

For this section once more, and for the incidents peculiar to S. John, see note appended to chap. xii.

17. **Golgotha**, or, as in S. Luke xxiii. 35, Calvary = a skull, either of the bald skull-like shape of the eminence, or of a place where skulls and bones might be seen, an execution place. S. John says that it was 'nigh unto the city,' xix. 20, and had a garden in it: xix. 41. Cf. also Hebrews xiii. 12.

19. S. John tells us that Pilate wrote this title himself.

Note S. John calls this by its technical name 'title.' S. Matthew speaks loosely of His crime or charge; S. Mark, the inscription of His charge; S. Luke simply the inscription.

20. The three languages would be the national (Hebrew), the official (Latin), the common dialect (Greek). (See also note as above.)

23. **His garments**, *i.e.* the large outer dress with girdle. **The coat** = the tight-fitting inner vest.

Four parts. Cf. Acts xii. 4.

24. Ps. xxii. 18.

that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25. [5] Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [6] Cleophas, and Mary Magdalene. 26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*. 28. After this, Jesus knowing that all things [7] were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. 30. When Jesus therefore had received the vinegar, he said, It is finished: and

[5] But there were standing.
[6] Clopas.
[7] are now finished.

25. It is difficult to decide whether there are three women or four indicated in this verse.

If there are four they would be (1) the Blessed Virgin; (2) her sister, Salome (S. Mark xv. 40), who was S. John's own mother: the omission of her name would be characteristic of S. John, who conceals his own name and his brothers; (3) Mary the wife of Cleophas, sometimes called the mother of James and Joses (S. Mark xv. 40), sometimes 'the other Mary' (S. Matt. xxvii. 61); (4) S. Mary Magdalene, introduced without comment, as well known.

If, on the other hand, there are only three indicated, then Mary the wife of Cleophas must be identified with the sister of the Blessed Virgin Mary.

26. **Woman.** See ii. 4.

27. S. John may have been a man of substance. See S. Mark 1-20.

28. Ps. lxix. 22. Note once more our Lord's appeal to the old Testament scriptures and the extreme dignity with which He invests them.

29. This was not done in mockery, as in S. Luke xxiii. 36, but in compassion. The same passage makes it clear that this vinegar was the thin wine used by the soldiers.

Cf. the account in S. Matt. xxvii. 48.

29. **Hyssop.** S. John alone gives the name of the reed mentioned by S. Matthew and S. Mark.

30. Compare our Lord's action here in receiving this alleviation, with His refusal of the stupefying potion of S. Matt. xxvii. 34.

[8] His spirit. he bowed his head, and gave up [8] the ghost. 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they [9] Therefore. might be taken away. 32. [9] Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35. And [10] he that hath seen hath borne witness. [11] also. [12] came to pass. [10] he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye [11] might believe. 36. For these things [12] were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37. And again another scripture saith, They shall look on him whom they pierced. 38. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took

31. **The day of that Sabbath** was a high day in itself, being the first day of unleavened bread, Exod. xii. 16, which ranked as a Sabbath.
See also Deut. xxi. 23.

34. The blood and the water are symbolical of the work of redemption and the cleansing from sin, and so point out the two great Sacraments of the Gospel described in the sixth and third chapters.
See 1 S. John v. 6.

35. Note this verse as bearing on the apostolic authorship of this Gospel. Tradition has given the name Longinus to this soldier, and says that he became a Christian martyr.

36-37. Exod. xii. 46; cf. Ps. xxxiv. 20.
Zech. xii. 10, and cf. Rev. 1-7.
Note that Christ is the true Paschal Lamb offered at this Passover. See 1 Cor. v. 7.

38. **Joseph of Arimathea.** See *Handbook to S. Matthew*, p. 223. Probably of Ramah, the birthplace of Samuel (1 Sam. i. 1).
St. Matthew calls him rich; S. Mark, an honourable councillor; S. Luke, a good man and a just, and one who had no share in this awful crime. He is connected by an old legend with Glastonbury.
For fear of the Jews. Cf. S. Mark xv. 43.

Cf. S. Matt. xiv. 12; Acts viii. 2.

the body of Jesus. 39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. 40. [13] Then took they the body of Jesus, and [14] wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42. [15] There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

[13] Therefore.
[14] bound.
[15] *There therefore.*

39. Cf. Ps. xlv. 8.
Nicodemus iii. 1; vii. 50. These two probably knew each other as members of the Sanhedrin.
Nicodemus probably designed to cover the whole Body, cf. 2 Chron. xvi. 14. The amount brought was about 1200 ounces.

40. With linen bands, the Sacred Body being wrapped in a linen sheet. See S. Matthew, S. Mark, S. Luke. The bands are also mentioned by S. Luke xxiv. 12.
The Jewish custom was different from that of the Egyptians who embalmed, and from that of the Romans who burned the body.

41. The Fall was in a garden, and also the betrayal.
The sepulchre was new, and belonged to Joseph, S. Matt. xxvii. 60, and had never been used (so also S. Luke xxiii. 53), and was also hewn out of the rock (S. Matthew, S. Mark, S. Luke). Our Lord not only saw no corruption, but was not brought into contact with it in the tomb.

42. See vv. 14, 31.

LESSON XXVII

Our Lord's Provision for His Mother

I. Describe generally the scene of the Crucifixion. See, for lesson on that subject, *Handbook to S. Matthew*, pp. 224-225.

II. Draw especial attention to the words recorded as spoken from the Cross:

> 'Seven times He spake, seven Words of love;
> And all three hours His silence cried
> For mercy on the souls of men;
> Jesus, our Lord, is crucified.'

III. Draw especial attention to this word, 'Behold Thy Mother,' etc., as described by S. John alone, xix. 25-28; and read No. 117 *H. A. and M.*

Show (1) **Our Lord's love to His Mother.** S. Luke ii. 41 and ff., especially v. 51.

Note the title of respect used towards her, and His readiness to grant her request. S. John ii. 4, 5.

Note that He will not allow love to interfere with duty. S. Matt. xii. 46 and ff.

(2) **Show generally our Lord's respect for home.** S. Mark vii. 11 and S. Luke ii. 51.
Cf. also His kindness to the widow, S. Luke vii. 11 and ff., and to Jairus, S. Luke viii. 41 and ff.
Cf. also 1 Tim. v. 8.

IV. **Lessons.**

(1) The great importance of the Fifth Commandment. Ephes. vi. 2.

(2) That it is never right to sacrifice home duty which is clear, for other work which is not of definite obligation.
Cf. **Corban** as above. S. Mark vii. 11.

(3) The love of relations and friends shared with us by Jesus Christ: show its sacredness, its opportunities for self-denial, its joys and its sorrows.

(4) Show that we ought so to live as to make ourselves worthy of a trust, such as S. John received in the charge of the Blessed Mother:

to tend the flock of Christ;
to help the suffering;
to teach the ignorant;
to be useful.

BLACKBOARD SKETCH.

'Woman, behold thy son.'

'Behold thy mother.'

Surely enough that He should suffer, not His Mother too. So He sends her away.

He had always shown the sacredness of relationship.

On the Cross He shows it most of all.

CHAPTER XX. 1-10

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone rolled away from the sepulchre. 2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3. Peter there-

1-10. The first discovery of the Resurrection.

It will be convenient to attempt here to enumerate and arrange the different recorded appearances of our Lord after His Resurrection—

i. His appearance to S. Mary Magdalene: S. John xx. 11-18; S. Mark xvi. 9.
ii. To S. Mary Magdalene and the other Mary: see above, v. 9.
iii. To two disciples at Emmaus: S. Luke xxiv. 13-36; S. Mark xvi. 12.
iv. To S. Peter: S. Luke xxiv. 34; 1 Cor. xv. 5.
v. To the eleven apostles, S. Thomas however being absent, at Jerusalem: S. Mark xvi. 14; S. Luke xxiv. 36-49; S. John xx. 19-24.
vi. To the eleven apostles, S. Thomas being present, at Jerusalem: S. John xx. 26-30.
vii. To seven apostles, five being named, at the Sea of Galilee: S. John xxi. 1-25.
viii. To the eleven on a mountain in Galilee: S. Matt. xxviii. 16.
ix. To above five hundred brethren; of this nothing is known but the fact. See 1 Cor. xv. 6.
x. To S. James: 1 Cor. xv. 7.
xi. To the eleven, at or in the neighbourhood of Jerusalem, before His Ascension: S. Mark xvi. 19, 20; S. Luke xxiv. 50; Acts i. 3-12.

It will be seen thus both what S. John omits, and what he alone describes.

For the general agreement of the Evangelists on certain important particulars, see Westcott, note on this chapter.

1. Mary Magdalene. See S. Luke viii. 2.

2. Simon Peter. As one of the leading apostles (Cf. S. Luke xxii. 33), 'whom Jesus loved' (or, as we should say, 'was fond of,' in contradistinction to the word 'loved,' used in xiii. 23; xxi. 7, 20). This may possibly be meant to apply to Simon Peter as well.

fore went forth, and that other disciple, and [1] came to the sepulchre. 4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5. And he [2] stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. 6. [3] Then cometh Simon Peter following him, and went into the sepulchre, and [4] seeth the linen clothes lie, 7. And the napkin, that was [5] about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8. Then [6] went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9. For as yet they knew not the scripture, that he must rise again from the dead. 10. [7] Then the disciples went away again unto their own home.

[1] *were coming towards the sepulchre.*

[2] *remove italics —stooping and looking, both conveyed by the Greek word.*

[3] Therefore.

[4] beholdeth.

[5] upon.

[6] entered in therefore.

[7] *Therefore*

4. S. John, as the younger man probably, outruns S. Peter. But it must also be remembered that S. Peter had then a heavy heart. Ps. cxix. 15.

7. **The napkin**, xi. 44.

There is no mark of haste, and every mark of reverent order. See *The Risen Master*, H. Latham. And for a detailed examination of the evidences of the Resurrection and 'the empty grave,' *Our Lord's Resurrection*, W. T. Sparrow Simpson: Oxford Library of Practical Theology.

8. **Believed**, *i.e.* The fact of the Resurrection, not merely that our Lord's body was gone; or it may be more generally, believed in our Lord as supreme over death, he scarce knew how. Cf. S. Luke xxiv. 12.

9. Ps. xvi. 10. Cf. Acts ii. 24; xiii. 35.

CHAPTER XX. 11-18

BUT Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [1]*and looked* into the sepulchre, 12. And [2]seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14. And when she had thus said, she turned herself back, and [3]saw Jesus standing, and knew not that it was Jesus. 15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16. Jesus saith unto her, Mary. She turned herself, and saith [4]unto him, Rabboni; which is to say, Master. 17. Jesus saith unto her, Touch me not; for I am not yet ascended

[1] omit italics.
[2] beholdeth.
[3] beholdeth.
[4] in Hebrew.

11-18. The appearance to S. Mary Magdalene.

Although this incident is mentioned by S. Mark, S. John alone gives the details.

The tradition is a late one which represents our Lord as appearing first to His mother. But see *Lyra Innocentium*, Poem for Easter Day.

12. Cf. Exod. xxv. 22; Ps. lxxx. 1.

14. **Knew not.** Cf. xxi. 4; S. Luke xxiv. 16, 37; S. Matt. xxviii. 17; S. Mark xvi. 12.

15. '**Him.**' Note the absorption of her love, which does not stop to name.

16. Cf. x. 3. And see also for the personal appeal, S. Luke x. 41; xxii. 31; S. John xxi. 15; Acts ix. 4.

'In Hebrew.' So our Lord habitually spoke to them. Cf. Acts xxii. 2; xxvi. 14. See also S. John v. 2; xix. 13, 17, 20; Rev. ix. 11; xvi. 16.

17. Note S. Mary Magdalene was one of those who touched Him afterwards.

'**Touch Me not,**' etc. Three main reasons have been given for this command.

(1) That there was a want of reverence in her salutation. 'Her Rabboni

[5] The Father. to [5] my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. 18. Mary Magdalene came and told

[6] I have seen the Lord. the disciples [6] that she had seen the Lord, and *that* he had spoken these things unto her.

was no Easter Day salutation. There was no *ascendo* in her mind.'—ANDREWES. Cf. with S. Thomas' protestation, v. 28.

Cf. 1 Cor. xiii. 5. Love doth not behave itself unseemly.

(2) That it was to hasten her message. As if Christ would say, I am still on earth, there is plenty of time, I have not yet ascended.

(3) It was said to wean her from earthly conceptions to heavenly. Cf. S. John vi. 61-63. See 2 Cor. v. 16; S. Mark v. 31.

But He has an honourable work for her, in making her the first preacher of the Resurrection.

My brethren, *i.e.* the apostles. Cf. S. Matt. xxviii. 10.

'**My God.**' Cf. 1 S. Pet. 1-3.

CHAPTER XX. 19-31

[1]THEN the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were [2]assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. 20. And when he had so said, he shewed unto them *his* hands and his side. [3]Then were the disciples glad, when they saw the Lord. 21. [3]Then said Jesus to them again, Peace *be* unto you: as [4]*my* Father hath sent me, even so send I you. 22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the [5]Holy Ghost: 23. Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. 24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into

[1] When therefore it was evening on that day.
[2] omit 'assembled.'
[3] Therefore.
[4] The Father.
[5] Holy Spirit. Margin.

19-31. Further manifestations and their object.

The first day of the week. Note this birth of the Christian Sunday. See v. 26, and Rev. i. 10. See Tract by the author, 'Sunday,' S.P.C.K., and 'Sunday,' by Rev. W. B. Trevelyan: Oxford Library of Practical Theology.

See also *Christian Year:* Poem, Easter Day, and *H. A. and M.*, No. 34. Note as bearing on S. John's reckoning of time that the late evening is included in the first day of the week, when, according to Jewish reckoning, the second day would long have begun.

For those who constituted this company, see S. Luke xxiv. 33.

'**Peace be unto you.**' The ordinary greeting, but in this case fulfilled with meaning, S. Matt. x. 13. Cf. our 'good-bye.' See also chap. xiv. 27.

20. Cf. S. Luke xxiv. 40.

21. 'He is the great Apostle (Heb. iii. 1); they are ambassadors for Christ to whom He commits the ministry of reconciliation (2 Cor. v. 18 ff.).'—Ellicott's *Commentary, in loco.*

22. Cf. Gen. ii. 7.

23. See notes of lesson below.

24. Thomas, chap. xi. 16.

25. So our Lord had offered, S. Luke xxiv. 39, 40.

[6] put. the print of the nails, and [6] thrust my hand into his side, I will not believe. 26. And after eight days again his
[7] Jesus cometh. disciples were within, and Thomas with them : [7] *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust *it* into my side : and be not faithless, but believing. 28. And Thomas answered and said unto him, My Lord and my God. 29. Jesus saith
[8] omit 'Thomas.' unto him, [8] Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have
[9] therefore. believed. 30. And many other signs [9] truly did Jesus in the presence of his disciples, which are not written in this
[10] may. book : 31. But these are written, that ye [10] might believe that Jesus is the Christ, the Son of God ; and that believ-
[11] in His name. ing ye [10] might have life [11] through his name.

27. 'Become not.' 'Belief and unbelief both grow.'—WESTCOTT.

28. '**My Lord and My God.**' This declaration of Divinity is of course addressed to our Lord, and accepted by Him.

LESSON XXVIII

The Forgiveness of Sins

I. Point out the importance of vv. 22, 23 in their bearing on a great article of the Creed. 'I believe in the forgiveness of sins.' Cf. *Handbook to S. Matthew*, p. 128.

Explain the circumstances in which these words were spoken, peculiar as they are to this Gospel of S. John.

II. Point out that in these words Christ left to His Church the power of remitting and retaining sins in His Name. See 2 Cor. v. 19.

It makes little difference, whether, as seems probable, this authority was given generally to the Church, as represented by the ten apostles, and others who seem to have been present (S. Luke xxiv. 33), or to the apostles alone.

It would be in any case necessary that this power should be derived into its proper channels (1 Cor. xiv. 33).

So point out, 'Who hath given power and commandment to His Ministers to declare and pronounce to His people being penitent, the Absolution and Remission of their sins.'—P. B., Morning and Evening Prayer.

Go on to show where **the power** is given, originally in this passage, and continually in the Ordination of Priests.

Read the Rubric and what follows in 'The ordering of Priests.' 'When this Prayer is done the Bishop,' etc. (the third Rubric from the end).

Show how this power is ordered to be applied in Absolution.

(1) **In public.** Generally after a general confession of sins.

See Morning and Evening Prayer, and office for Holy Communion.

(2) **In private.** After a particular confession of sins.

Holy Communion, 1st exhortation after the Prayer for the Church, last paragraph.

The Visitation of the Sick. Rubric and Absolution, after the Creed.

It is clear that in both these cases Confession is not obligatory, but it is also clear that it is open to all who desire it.

III. Take S. Mark ii. 7, and show that the answer to this question is 'no one.'

But the Priest does not absolve in his own name, but in Christ's.

And give as an example the release of a prisoner.

The only person who can release is the King, but the man who opens the prison door is the warder.

The Bible calls the clergy **stewards,** 1 Cor. iv. 2. Also **ambassadors,** 2 Cor. v. 20.

Forgiveness of sins is open to all by contrition and confession to God with purpose of amendment.

Absolution. The unloosing of the chain of sin is a sacramental method of forgiveness, on contrition and confession to God before a priest, with purpose of amendment, and if possible, restitution.

IV. Point out the extreme help which Absolution may bring, not only in the cases contemplated in the Prayer Book quoted above, but also in endeavouring to break down the mastery of sin, and to obtain personal help.

The doctor and the solicitor cannot give the help they would without hearing the confession of the patient and client, so the priest can give more direct help to those who so trust him.

'Confession is a medicine, but not food.' But in unhealthy climates, *e.g.* Central Africa, medicine is as necessary as food in many cases. And this world is an unhealthy climate.

Read 1 S. John i. 8, 9; Ps. xxxii. 6.

BLACKBOARD SKETCH.

The power of Absolution was given by our Lord to His apostles.

It is still handed down by their successors.

(Write the words used in Ordination of Priests.)

CHAPTER XXI. 1-14

[1] manifested.

AFTER these things Jesus [1] shewed himself again to the disciples at the sea of Tiberias; and on this wise [1] shewed he *himself*. 2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into [2] a ship [3] immediately; and that night they caught nothing. 4. But when the [4] morning was now come, Jesus stood on the shore: [5] but the disciples knew not that it was Jesus. 5. [6] Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

[2] the boat.
[3] omit 'immediately.'
[4] day was now breaking.
[5] howbeit.
[6] Therefore.

1-14. **The Appearance at the Sea of Galilee.**

This chapter forms a kind of Appendix to the Gospel.

1. **Sea of Tiberias.** See note on vi. 1, and compare S. Matt. xxviii. 7; S. Mark xvi. 7.

S. John notices our Lord's manifestations both in Jerusalem and Galilee; S. Matthew only in Galilee; S. Luke and S. Mark only in Jerusalem.

This incident is peculiar to S. John.

2. **Nathanael.** See i. 45.

The Sons of Zebedee, S. Matt. xx. 20; xxvi. 37; xxvii. 56.

Note that the sons of Zebedee, of whom S. John was one, are placed last, and anonymously.

i.e. assuming that 'two other' were disciples and not apostles.

3. Note S. Peter again taking the lead. Fishing may have been necessary to provide their maintenance, or a return to their ordinary work may have been regarded as the wisest thing, while they 'waited for' the Lord, 2 Thess. iii. 8; Acts xviii. 3.

That night. Cf. S. Luke v. 5.

4. '**Knew not.**' See xx. 14.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9. As soon then as they [7] were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10. Jesus saith unto them, Bring of the fish which ye have now caught. 11. Simon Peter went [8] up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12. Jesus saith unto them, [9] Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13. Jesus [10] then cometh, and taketh [11] bread, and giveth them, and [12] fish likewise. 14. This is now the third time that Jesus [13] shewed himself to his disciples, after that he was risen from the dead.

[7] got out upon the land.
[8] aboard. Margin.
[9] Come and break your fast.
[10] omit 'then.'
[11] the bread.
[12] the fish.
[13] manifested.

9. **Fire of coals.** See xviii. 18, *i.e.* charcoal.
A fish, a loaf.
14. **'Third time.'** Probably to the disciples as a body. See xx. 19-24, 26-30.

LESSON XXIX

The Miraculous Draught of Fishes

Note this is one of the miracles of our Lord which was worked twice. So the miraculous feeding of the multitude.

And the expulsion of the buyers and sellers from the Temple, if that is miraculous.

I. And it should be compared with S. Luke v. 4.

	S. Luke.	S. John.
The place.	The Lake of Gennesaret.	The Sea of Tiberias.
The witnesses.	Simon, James and John, and others.	Simon Peter, Thomas, Nathanael, James and John, and two others.
The time.	Uncertain, perhaps the morning, v. 5.	Early morning, v. 4.
The command.	'Launch out into the deep, and let down your nets for a draught.'	'Cast the net on the right side of the ship.'
The result.	A great number of fish taken and put into the boats. The nets break.	A multitude of fishes taken, but dragged to land, containing 153 great fishes. The net does not break.
The sequel.	S. Peter's self-humiliation before our Lord in the boat.	The mysterious meal on the shore. Subsequent dealing with S. Peter.
The promise.	Thou shalt catch men.	Feed My lambs. Feed My sheep.

II. **Explain that this is an acted parable.**

In the first miracle we have a figure of the Church as it now is.

(1) Gathering in its members from the world.

In the second we have a figure of the Church as it shall be at the last day, when the great ingathering takes place.

(2) **In the first miracle,** the net cast neither on right nor left exclusively, both bad and good are gathered in.
In the second, on the right side alone, only good being admitted to the kingdom of heaven.

(3) **In the first,** the nets break, showing the trials that await the preaching of the Word, also of the schisms and divisions of the Church.
In the second, all the fish are brought in.

(4) **In the first,** the fish are brought into the ship tossing on the waves, while the Church is still exposed to tempests.

In the second, the fish are brought up to land to the quiet shore of eternity.

(5) **In the first,** the ship wellnigh sinks beneath the weight. So the Church sometimes overpowered with the weight of success.

In the second, nothing is mentioned to disturb the tranquillity of the ship.

(6) **In the first,** the fish are simply a great number.

In the second, a fixed number, 153, as of the elect—they are all great—while the meal on the shore symbolises the eternal feast of heaven.

III. **Simpler lessons of the miracle in S. John.**

(1) **The blessing of work** in times of trouble and anxiety. Sympathy and toil two of man's best comforters.

(2) **The comfort and strength of the presence of Christ.** 'Jesus stood on the shore,' v. 4. Cf. Gen. xvi. 13; Ps. cxxxix. 1 and ff.; 2 Kings vi. 17.

(3) **Work the reward of work,** v. 16 compared with S. Luke v. 10; Rev. xxii. 3.

BLACKBOARD SKETCH.

1st Miracle.	2nd Miracle.
To teach about the beginning of the fishing.	About the end.
Two ships.	One ship.
The ships going from the shore.	To the shore.
The net breaks.	The net did not break.

CHAPTER XXI. 15-25

SO when they [1] had dined, Jesus saith to Simon Peter, Simon, *son* of [2] Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, [3] Feed my sheep. 17. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [4] knowest that I love thee. Jesus saith unto him, Feed my sheep. 18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and

[1] broken their fast.
[2] John.
[3] tend.
[4] perceivest. Margin.

15-25. Our Lord and two of His disciples.

This section is peculiar to S. John.

15. Note that our Lord calls S. Peter by his old name (i. 42) throughout in this passage, and indeed always when He addresses him. S. Paul speaks of him as Cephas. But Peter with or without Simon is commonly used in the Gospel narrative. See S. Matt. xvi. 17, xvii. 25; S. Mark xiv. 37; S. Luke xxii. 31; Acts x. 5.

S. Peter is here probably reminded of his life of nature not yet moulded by his life of grace.

Lovest thou Me. The word for love as used by our Lord here and in v. 15, is different from the word used in answer by S. Peter, and finally by our Lord Himself, v. 17.

As if 'Simon . . . **lovest thou** Me?' 'Yea, Lord; Thou knowest that **I am fond of** Thee.' The second time—"Lovest thou Me?" "Thou knowest that I am fond of Thee.' The third time—'Simon, art thou fond of Me?' 'I am fond of Thee.'

'**More than these**'=More than thy fellow disciples love Me. See S. Matt. xxvi. 33.

16. The lambs first had to be fed and the sheep afterwards to be guided. For 'tend,' cf. Acts xx. 28; 1 S. Peter v. 2.

17. The three questions recall the three denials. S. Peter is grieved at the third repetition, and also perhaps at the word used this time: 'Are you quite sure that you really are fond of Me?'

18. The date of S. Peter's martyrdom is given as A.D. 64.

walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. 19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also [5] leaned on his breast at [6] supper, and said, Lord, which is he that betrayeth thee? 21. Peter [7] seeing him saith to Jesus, Lord, [8] and what *shall* this man *do*? 22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? 24. This is the disciple which [9] testifieth of these things, and wrote these things: and we know that his testimony is true. 25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

[5] leaned back.
[6] the supper.
[7] therefore.
[8] and this man, what? Margin.
[9] bears the witness.

19. S. Peter is stated to have been crucified at Rome with his head downwards by his own desire, as not worthy to die in the same attitude as his Lord.

'Follow Me.' So i. 43; S. Matt. viii. 22; ix. 9.

20. 'Leaned back.' See xiii. 25, rather than xiii. 23.

22. See Rev. i. 9.

23. The tradition remained a long time that S. John was sleeping in his grave at Ephesus, and that the dust moved up and down with the breathing of the saint below.

24. These two last verses were perhaps added by the Ephesian elders, v. 25, embodying words of S. John himself.

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